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Co-operation in Christian Work

CO-OPERATION

IN

CHRISTIAN WORK

COMMON GROUND FOR UNITED INTERDENOMINATIONAL EFFORT

BY

BISHOP HARRIS; REV. DRS. STORRS, GLADDEN, STRONG RUSSELL, SCHAUFFLER, GORDON, KING, AND HATCHER; PRESIDENT GILMAN, PROFESSOR GEO. E. POST, AND OTHERS.

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The very general interest called forth by the publication, under the title of "National Perils and Opportunities," of the discussions of the general Christian conference, held at Washington, D. C., Dec. 7th, 8th, and 9th, 1887, under the auspices of the Evangelical Alliance, and the great value of these contributions to the study of important current questions, have induced the publishers, in the hope of finding a still wider circle of readers for these papers, to issue certain of them, grouped under the divisions into which the work of the conference naturally fell, in two uniform cheap volumes, entitled "Problems of American Civilization" and "Co-operation in Christian Work."

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CO-OPERATION IN CHRISTIAN WORK.

NECESSITY OF CO-OPERATION IN CHRISTIAN WORK.

BY REV. R. S. STORRS, D. D., LL. D,
BROOKLYN.

The argument on this subject can be put in small compass. It requires no expansion, or extended illustration. Indeed, the argument has been already effectively presented; and all which needs to be done in this paper is to state the conclusion to which the preceding papers and debates must have conducted, with irresistible force, those who have given attention to them.

The perils which threaten the Christian civilization of our land, in our times, have been clearly set forth, without exaggeration, and certainly with no superfluous emphasis. There is a positive peril arising from the aggregation of vast multitudes in cities, of all races and tongues, of all possible varieties of faith and unbelief, among whom are many of the more resolute and skillful of the criminal class, among whom even those who desire to lead a quiet and orderly life have often few local attachments, with few confirmed neighborly sympathies, and where in the excitements and hurry of life it is hard to generate or to maintain a wise and controlling public sentiment.

Other perils have also pressed themselves successively on our view; from the immense foreign immigration continually pouring into the land, and bringing elements of ignorance, superstition, a degraded and hopeless poverty, a distrust of law as aristocratic and oppressive, with, not unfrequently, a distinctly anarchic socialism, constitutionally hostile to our liberal and Protestant institutions, and even to established social order; from the misuse of wealth; from illiteracy; from the power of the saloon in political management, and in the direct control of votes; from the estrangement of probably increasing multitudes from the church. There is peril to the family, from prevailing disregard of the sanctity and obligation of the marriage relation, from the social vice, and from the pernicious facility of divorce; peril to our intelligent Protestant faith, from the aggressive activity of a system of religion hostile to it, determined to substitute for it another gospel which is not another, and represented by a hierarchy compactly organized, richly endowed, and animated by a constant governing devotion to the pontiff at Rome; peril to society, from the exaggerated and imperious claims of a considerable portion of those who depend on daily work for their daily wage, and from the temper of hostility toward accumulated capital which is perhaps extending among them.

All these have been impressively set forth; and no doubt the facts thus presented and grouped are sufficient to excite, and fully to justify, grave apprehension in the minds of those whose thoughtful attention they have attracted. It may, not improbably, appear to some that they are perils too vehement and imminent to be either arrested or averted; that contending against them will be like the effort to swim up stream against a fierce current; that all which can be done is to build here and there a temporary dam and make occasional tranquil

spaces, in which the furious press and rush of evil influences shall be checked or transiently suspended; that any attempt to make good conquer evil and take the place of it in our rapid and turbulent American society, is almost hopeless from the beginning.

But, on the other hand, the Christian resources in the country for meeting this emergency in our history have been exhibited; and it is evident that if they are called into full activity, and are wisely and efficiently used, there is no occasion for despair. The church of Christ, in the various sympathetic Protestant communions which here have their home, is not a feeble and forceless body, without clearness of brain or vigor of will, and without tenacious grip in its muscle. There is a distributed power in it, moral, spiritual, social, financial, which needs only to be fully evoked, and set at work in appropriate directions, to arrest the evils which threaten to overwhelm us, and to master them by the forces working for good, which are as fresh for us to-day as they were for the earliest Christian disciples, and which can surely conserve the Christian development which they have created. The only question is, How can these forces be summoned to the effort needing to be made, and be used most effectively for the accomplishment of the end which we all have at heart? And the answer comes at once, with a force as inevitable as that of the law of gravitation, bearing upon it as clear a self-evidence as belongs to the sunshine: It is to be done by bringing the scattered resources and energies which in their dispersion are relatively powerless, are certainly insufficient for the effect, into harmonious co-operation, making them interact on each other, while acting together to maintain the intelligence, the virtue, the religion, in which has been always, and must be hereafter as heretofore, the security and power of our civilization. There is nothing artificial or fanciful or doubtful about

this answer. It is not theoretic, conceived in the study, and elaborated by cautious speculative thought; it is intensely practical, appealing immediately to every man's judgment. It is not an unfamiliar suggestion, for the first time set forward under these special circumstances. It is generically the very answer which men instinctively make whenever a work too great for individual effort, but not too great for combined endeavor demands to be done. Every important manufacturing establishment is planted by the common counsels, with the combining labors and investments, of several or of many persons. So the railway is laid out and built; so the mine is developed; so the bank, the insurance company, the steamship line or the telegraph line, is organized and established; and so men unite for the furtherance of public welfare by any great local institution, the library, the hospital, the seminary or college. Governments are established or are revolutionized, reforms are initiated, philanthropies are advanced, city missions are prosecuted, on just this basis. Organic union is not required among those thus associated, in the church, or the club, or in the same political party. Co-operation in effort alone is needed: compacting into a whole, forces which in their separateness are weak; combining the individual wires, the tensile strength of each of which is not great, into the cable which can bear without yielding, enormous loads, with the incessantly repeated strain of severe concussive impacts. This is the law for the safe beginning and the prosperous progress of all large institutions, of all wide, popular movements; and this is the law which fronts us to-day, assembled in this Conference, with the peremptory challenge of an imperative command.

Such co-operation is needed for giving to all who earnestly desire the best things for our land, a place and a part in the work to be done: putting culture, where it

exists, or genius, or wealth, or social influence, where such are found, side by side with energetic purpose, a fervent zeal, a power to touch the popular heart; and making them all bear directly on the enlightening and rectifying efforts which are needed quite as much in our cities and prosperous towns as in remote hamlets, or along the frontiers, where the instincts and even the customs of barbarism constitute a continual danger and threat. Such co-operation is essentially needed to keep the efforts of those who are willing to work and to give for the public welfare, from being wasted in the foolish enterprises of denominational rivalry, or worse than wasted, in the manifold bitter alienations and prejudices which these are wont to leave behind them.

It is needed to keep the spirit of those working together for the one supreme end, alive and alert; to reinforce it in courage, to animate it with hope, and to inspire and sustain an exhilarating enthusiasm, which shall count no labor too great to be attempted, no obstacle too great to be overcome, no sacrifice, even, too rare or exacting to be joyfully made. The minds of these, separated from others, even when attempting a noble enterprise, are apt to become moody and morbid through their isolation. Minorities, long continuing to be such, commonly become either timid or acrid in their temper. Courage, expectation, a certain dynamic force of faith, hope, and determinate resolution, come with the consciousness that multitudes with us are intent on the ends which to us are supreme; that we are essentially affiliated in purpose with a great host of eager, capable, strenuous laborers, determined on success and expecting to achieve it. The seeming paradox is thus realized, in which the whole becomes greater than the sum of its parts; as the army has a might which cannot be computed by adding to

each other the individual forces of those assembled and organized in it.

For its effect, too, on those on whom a just and salutary moral impression needs to be made, such co-operation appears indispensable. Individual effort they will scoff at, as palpably, even ludicrously, ineffective. Dissociated effort of scattered and unallied squads of workers will have but little importance to their minds. But if all who love the truth and the Master, who value righteousness, who feel in themselves the impulsions of charity, and who are determined to make our Christian civilization secure and permanent, and to perfect its beauty, shall combine —as they may—to dissipate error, to conquer vice, to subdue the forces of misrule, to extend the range of a pure religion, and to further that magnificent welfare which education, virtue and religion subserve, then the energy of their co-operative purpose will infallibly be recognized, its power will be felt, and evil influences will widely cower and shrink before it.

As to the methods of such co-operation it does not belong to me to speak. They will be presented clearly and earnestly, I am sure, with a wisdom corresponding to the earnestness, by those to whom that branch of the subject has been committed. As to the necessity of such co-operation, on which I have said words enough, perhaps, to furnish a text for further discussion, I am sure that I have said no word too much. It, and it only, can by any possibility lay firmly the foundations on which the great structure of an intelligent, free, advancing civilization is here to be reared or to be sustained. Without it, we may well despair. With it, we may have the assured hope which nothing enfeebles and nothing daunts, and which bears within it the presage of success. Without it, the Christian forces in the country will still be a multitude, but they will in no sense form a body, harmoniously

working, with manifold instruments, for a common end, under the inspiration of one sovereign spirit. With it, they will be associated forces, moving consentaneously on different but converging lines, and marching to victory as an army with banners.

I cannot but think that the best instruction which God has to give to his people to-day, in the nation which he providentially planted, and to which he has given such promise of the future, and such opportunity and power for good, will concern the method of securing among them that cordial sympathy and mutual respect in which past differences shall be forgotten, and out of which shall come a co-operative effort for the accomplishment of spiritual ends, as naturally and surely as such effort comes when great secular works, of commerce or of politics, engage men's minds. For such instruction we must pray; and when its stately though soundless pillar of light shall show the way, we must be eager to walk therein!

NECESSITY OF CO-OPERATION IN CHRISTIAN WORK.

ADDRESS BY BISHOP SAMUEL HARRIS, D. D., LL. D., MICHIGAN.

As I understand it, this Conference is the outcome of a great popular movement. It represents a deep and widespread concern for the safety and perpetuity of our free institutions and our popular government. It is felt that a crisis in our national history has arrived, when it is the duty of Americans to take counsel together concerning the preservation of American interests. This feeling is shared by millions of our countrymen, who are of one mind in the estimate which they set on our American civilization, and of one heart in their entire devotion to it. And while, sir, we who take part in these deliberations can claim no formal representative character, yet there is a real sense in which we are representatives. For we are here simply in obedience to a great popular impulse. It becomes us, therefore, to speak with simplicity, with courage and with candor—with the simplicity of men who are subdued by a sense of great responsibilities, with the courage of men who speak out of deep convictions of duty, and with the candor of men who are stirred by the imminence of conflict and the presence of danger.

For it is well seen that the peculiar civilization which we are concerned to defend and preserve is gravely

threatened. There are vast and hostile forces of evil that are being marshaled and organized against it. While those whose feelings and convictions we share are divided, scattered and dispersed, there are magnificent combinations and organizations of those who contend against and oppose what we hold dear, and there are strongholds of vantage that are being garrisoned and manned in our very midst.

It is felt, therefore, that the need of this hour is co-operation among all true lovers of our country and of its civilization as we understand it; that it would be madness for those whom we represent to remain divided in this hour of danger. In other words, it is felt that if our American civilization is much longer to endure as we prize it, then combination must take the place of division, and co-operation must take the place of competition, among the evangelical Christians of this land.

But the movement which has brought us together depends upon convictions which are even more definite and cogent. I have said that it is our American civilization which we are concerned to defend and preserve. The term, though large, has, nevertheless, a definite meaning. The civilization which is established here has its own peculiar character, and we believe that it is the outcome of centuries of our Christian development, and that essentially, and in its ideal form, it is the very flower and consummation of that development. Any essential change, therefore, in our civilization we would esteem to be a grievous loss, and any departure from its type would be a degeneration, whether radical or reactionary. We believe that Bishop Berkeley was speaking not only in poetic but in prophetic strain when, from the rocks of New England he saw and sang the completion here of the divine plan in the great drama of human history. And the reasons upon which these convictions are founded are, if well

taken, of the utmost dignity and force. For we believe that the great Statesman who projected our civilization was Jesus of Nazareth. We believe that he long ago laid down the principles upon which our civil society was founded. We believe that the revelation by him of God's fatherhood was the declaration of man's brotherhood. We believe that his proclamation of a message of peace and pardon, as an amnesty to be personally received and personally appropriated by the individual soul, was the proclamation of man's emancipation from all despotisms, whether socialistic or imperial. We believe that when he inaugurated his cross, he decreed the condemnation and overthrow of all tyrannies, whether of superstition or of force, and that he proposed, as the goal of human progress, the establishment of liberty under the protection of eternal law.

Long did these principles have to contend with manifold oppositions. World-emperors and world-popes, temporal despotisms and spiritual tyrannies, long thwarted and resisted them. But under the leadership of Christ they won their gradual way. The Reformation was one of their victories; the revival of learning, the renaissance of art, the inauguration of the inductive method in science and philosophy, marked their triumphal progress. In the meanwhile, Protestant jurists, philosophers and divines, like Grotius and Locke and Hoadley and Warburton, were formulating the principles of civil and religious freedom, in accordance with which our fathers built the great republic.

And so it came to pass that in spite of the aristocratic tendencies and traditions of some of our Revolutionary sires, and in spite of the theocratic tendencies and purposes of others, our fathers builded wiser than they knew, because the providence of history held up before their eyes the ideal of a state which was present to the mind of

Jesus. Therefore our attachment to our American civilization is more than a civic preference or patriotic affection. It is founded on a deep devotion to our divine Master and Lord. We account our American civilization, to be both Protestant and evangelical and therefore to be equally opposed to imperialism and socialism. And we are concerned to defend it against all attacks, not simply because it is ours, but because we believe it is our Lord's.

Now, sir, the consistency of the divine purpose in establishing our evangelical civilization here is signally illustrated in the fact that it was primarily confided to the keeping of the Anglo-Saxon race. By reason of its peculiar characteristics and its training in history, that race was singularly fitted for its task: endowed with a certain race conservatism and a certain persistency of race type, it has sturdily maintained itself, even to the present time. Refusing to depart from its own type, it has compelled other peoples to conform to that type and constrained them to accept its institutions, to speak its language, to obey its laws. Hence, in spite of the enormous immigration that has come to these shores, our civilization has mainly continued to be an Anglo-Saxon civilization. We have continued mainly to preserve our old Anglo-Saxon ideas of home and school, just as we have been able to keep habeas corpus and trial by jury. And so it has come to pass that, although our nation is composite, it continues to be homogeneous, obeying the laws of Alfred and speaking the language of Shakespeare and Milton.

Along with these characteristics there have been others that have been preserved: a certain sturdy loyalty to conscience; the fact that duty, not glory, is the watchword of heroism; an intense devotion to the sanctity and inviolability of home; a jealous regard for local privileges

and personal rights; a spirit that is at once conservative and progressive, that is able to remember and venerate its own past, while it stretches forward into the future; in philosophy, a regard for what is practical; in religion, a devotion to what is ethical and real. These are the characteristics which up to this time have safeguarded our Anglo-Saxon civilization, expressing themselves in the constancy with which up to this time, thank God, our people have defended an open Bible, the Christian Sabbath, liberty of conscience, and the dignity of a sober, decent and reasonble worship.

But divine Providence does not guarantee the faithfulness nor ensure the safety of any nation, no matter how honored and favored. Though this civilization be of God, yet it must be kept and defended by man. The path of human history is strewn with the monuments of national dereliction and consequent decay. We have but to remember desolate Jerusalem and ruined Antioch, and wasted Ephesus, and grass-grown Thyatira, to know that golden opportunities and royal privileges may be forfeited by whole peoples as well as by individual men; and that when the faithless nation is derelict, then its type begins to be depraved, its civilization begins to decay, and the light sweeps back upon the sundial that marks its progress. It has been so in other ages and beneath other skies, and it will be so even here, unless we front and resist the dangers that threaten us.

What those dangers are—oh! I am no alarmist, but I would be honest to-day—what those dangers are, my brethren, has been fitly told us. We should be fools and blind if we did not see them; we should be cowards and traitors if we did not front and fight them. They are not new; they are old—old and grim as the immemorial darkness out of which they come. Our fathers have

met them and put them to rout on a hundred battle-fields. But now they are swelling to vaster proportions; and what is more, they are beginning to show a purpose to combine, a genius for organization, while our forces are all scattered and divided. Not only are they assaulting our outworks, but they are setting up their banners around our very citadel; they are beginning to work treason in our own ranks, to seduce our politicians, to betray our leaders; they are beginning to debauch the public conscience in order that they may destroy its liberty.

What, then, is the duty of this hour, but co-operation? There is need for all Protestant lovers of their country to co-operate in Christian work. The words of the theme of this hour are none too strong. There is a necessity of co-operation. But it is necessary to bear in mind and constantly to affirm that the kind of co-operation which we are concerned to promote is not political. It should constantly be borne in mind that it will not do, Christian brethren, for us to be suspected of being here to serve or to contest any party claims or any party ends. The spheres of state and church are distinct. Jesus long ago decreed it, when he said, "My kingdom is not of this world." We all have our own serious and earnest political convictions, and each one of us is convinced, I trust, that his convictions are right. But, my brethren, we are here to consider something far more profound than any political issues: to consider how public opinion may be regenerated, how the public conscience may be requickened, how the national instinct may be revived, and how that ultimate power may be best invoked which shall save the precious liberties of body, mind and soul, for us and for our children.

If I dared to content myself with taking a merely superficial view of this question, I might well pause here

to emphasize the necessity of co-operation in order to preserve those institutions which are at once the outcome of evangelical civilization and its best defense. Pardon me if I do pause for a moment in order to mention a single one of those institutions, which will best illustrate the force of my argument. It has passed into a proverb, that the safety and perpetuity of republican institutions depend upon the virtue and intelligence of the people. Now there is one American institution, the peculiar outcome of our evangelical civilization, which is far more essential to good citizenship than is ordinarily supposed, and that is imperiled this day—far more gravely imperiled than you and I, perhaps, have hitherto thought. I mean the free common schools of our country.

I live in a state where that system is elaborated, manned and equipped, and where it is contending daily and hourly and hand to hand with the most tremendous problems of foreign immigration. As I go about, I see the work that it is doing. I see that it emancipates the children of aliens, and not only fits them for freedom, but it is making them free. I see the shackles of error and superstition fall from their minds. It is the greatest work that is being done for good in this land, my brethren, against ultramontanism to-day. Nevertheless we Protestants, by our divisions, have almost betrayed it. By our divisions we have almost surrendered, as we have already discredited, this precious power. With wily cunning, ultramontanism has taken advantage of the divisions of Protestantism in order to banish the Bible from our public schools. And now, with savage inconsistency, it redoubles its attacks upon them because they are godless. The answer is, "No, no, not godless yet, though you have attempted to make them so; not godless yet, so long as godly men and women are the teachers; not godless yet, so long as our children shall issue from

Christian homes in the morning and return to Christian homes at night." But we Protestants, by our divisions have left our common schools almost defenseless, while ultramontanism is making its organized assaults upon them. To our shame be it said that we have neglected, practically disowned, the offspring of our own civilization, handing it over to the tender mercies of selectmen or supervisors, who are often but the tools or the dupes of ultramontanism or infidelity.

Ah! Christian friends, unless we are blind and mad, this must not continue to be so: but the great Protestant communions must co-operate to defend and preserve our common schools, well knowing that, in spite of all our neglect, it is there that ultramontanism is being confronted and withstood to-day.

But I dare not rest my case in any view which, however conclusive, is merely superficial. It is not simply for systems and institutions that we are concerned, but it is also for the truth and life which sustain and support them. It has well been said by our brother, the Secretary of this Alliance, in words which I hope will live (I believe they will), that the great danger that confronts us is sin —sin in the form of worldliness or sensuality or selfishness or unbelief; sin, which gladly welcomes skepticism or socialism or ultramontanism, or any system that proposes to remit personal responsibility; sin, which loves and gladly welcomes anything that panders to the indolence and pride of the human heart. It is because human governments cannot deal with sin, but only with conduct; it is because schools cannot rehabilitate the decrepit will and regenerate the insurgent or depraved affections, that politics and education alone cannot cure our evils. Sin is the arch enemy of our civilization, and for this the one and only remedy is the gospel of the grace of Jesus the crucified.

What we need, my Christian brethren—let us not conceal it or gloss it over—what this hour is calling for as with the peal of a trumpet, is *religious co-operation*—that kind of co-operation which shall best set forward the interests of evangelical Christianity in our land.

When, fourteen years ago, the great Evangelical Alliance met in the city of New York, the divisions of Protestantism were apologized for and defended. It is true that even then some brave words were uttered, pointing out the essential and ineradicable evils of such division; as when the brave and good Professor Tayler Lewis said, "Division is never to be treated as a good *per se*. I can never go with those who regard denominational distinctions as things totally innocent or indifferent, much less desirable. Let union—ecclesiastical union—take place without delay, between those bodies that are divided by the least interval. Let the last parting be the first to come together. Let it be deeply impressed on every mind that the greatness of the sin of schism is in the inverse ratio of the smallness of the dividing interval."

But the weight of the thinking and of the utterance at that time were on the other side. The divisions of Protestant Christendom were not regarded as evil. Now, however, a new spirit is abroad, and is growing in strength, thank God! I have not time to discuss the causes of the change, though those causes are most interesting and important. Suffice it to say that a great awakening is taking place, I believe, in this land of ours. Everywhere is being felt, with more and more distinctness, that division is at once the opprobrium and the weakness of Protestant Christianity. Ah! my heart was stirred; I felt that a new era had begun to dawn, that the old night of brotherly strife was almost past, when my dear friend, the Secretary of this Alliance, sent me the invitation to come and speak here on this topic, and

when he said, "The new work of the Evangelical Alliance is inspired by the conviction that the time has fully come when co-operation among denominations and local churches must take the place of competition."

Yes, the time has fully come when, if this American civilization of ours, which we are set to defend and preserve, is much longer to endure, there must be co-operation.

Let me give two or three reasons which support this claim. The first I need only barely mention. It has been already alluded to. And that is, the necessity of making the most of our resources, to prevent the wicked waste of energy and power which is sapping the very life of Protestantism. Why, in the great West—nay, all over our land—there are thousands of places where there are resources and room for only one evangelical body, and where the Christians, if we preachers would let them, notwithstanding their differences of taste and opinion, would gladly unite and form one Christian family. In many such places—Oh! I fear I must say in all of them—such Christians are divided into two, three, six, a dozen feeble sects, struggling, not against sin and worldliness, but for bare existence, and working, not against evil, but against one another—a sight to make devils laugh, but angels weep.

The same evil consequences result from our divisions in our great centers of population. The cry is going up that our great cities are being lost. Why is it, except that the strong and well-furnished men, who have built our cities and who ought to hold them for freedom and for God, are hopelessly divided among themselves, thinking only of their little sectarian interests, while ultramontanism and its secret allies are working together. This is enough to show the evils of our divisions

—the wild, wicked waste of power, of resource, of energy, of purpose.

But I pass to another reason, not so often insisted on. There is a necessity of co-operation among Protestants in order adequately to provide for, and consider the tremendous problems of human destitution, incapacity and want. As our country grows older and richer, these categories of human need increase. As the country grows, the proletariat grows, and the ranks of those who call themselves "the disinherited." Oh! ill-omened word! The disinherited are constantly increasing. Under the influence of misleading traditions and false theories brought with them from the Old World, they use their freedom here for the purpose of forming combinations which strike at the root of freedom, and organize a fierce socialism which is at once a portentous insurrection and a monstrous despotism. It is a reaction toward the condition of tribal savagery, from which it has been the function of the gospel to lift men. Its deepest and most violent antagonisms are not against wealth merely, but are against human liberty, against individual hope, individual aspiration, individual freedom.

What is the remedy? You may tell me, "The law." I answer, "The gospel." You may tell me, "Force." I answer, "Love." Nevertheless, brethren, because of our divisions Protestant Christianity has lost touch with the disinherited. By our divisions we shall cease to sympathize with men as men. We are losing our power to enter into the lives and hearts of men as men, because we segregate our sympathies into the channels of narrow sectarian work. Ah! yes, friends, I tell you that the very first duty of Protestants is to come together, in order to regain our sympathy with men as men, and in order to illustrate the truth of that principle which we preach, in order to urge and teach contentment and neigh-

borliness to the poor and rich alike, in order to illustrate man's brotherhood by bringing the rich and poor together in the house of God, and in order to urge and teach effectually the old truth that a man's life consisteth not in the things that he hath. It is just here that Protestantism, divided as it is, has lost its influence over the masses, because our divisions have impoverished our love for man as man, and because our very charities are made narrow, exclusive, sectarian, ineffectual. It is just here that ultramontanism makes its great appeal, by its magnificent organized charities. I know, full well, how faulty Rome's pretentious institutionalism is. I know that often it fails to minister to the want that it creates, that it often encourages thriftlessness which it leaves us Protestants to feed and clothe. I know perfectly well that as a charitable system it is for the most part a stupendous failure, while as a financial system it is a brilliant success—building its churches and its schools and sending jubilee gifts to a foreign pontiff. But, at all events, ultramontanism does pretend to care for the poor, and it has a magnificent system for showing its care, while divided Protestantism cannot even undertake to do this, and therefore it fails to exercise its noblest functions, to do what it could do, if it would co-operate, better than ultramontanism or any other system in the world—that is, show forth the truth of its own great principle that all men are free and equal before God.

But I rise to reasons of even higher dignity and force. Co-operation is necessary in order to preserve the integrity of faith and perpetuate its power. The power of true Christianity depends largely on the maintenance of the proportion of faith, on the assignment of its regal truths to the sovereign positions which they are entitled to occupy, and in the keeping of all secondary truths and mere opinions in strict subordination. But it

is the tendency of division to break up that classification, to degrade those regal truths by lifting secondary truths and mere opinions to an equality with them —nay, to lift up those things above those regal truths; because you and I know that it is regarding secondary truths and mere matters of opinion that we Protestants have divided. Ah, do we not therefore seem to justify the reproach that, after all, it is not for truth, but for mere opinion or taste, that we are contending with one another? The only remedy for this is for us to co-operate in the defense of the eternal truth. That is the only answer and the only remedy.

So also in regard to the historic relation of such truths. Evangelical Christianity has a noble past. It is entitled to claim its inheritance of all the ages. There is no single feature of apostolic order that we evangelical Christians may not co-operate and claim for all of us if we will, without sacrificing a single verity, and so reclaim the dignity and the grandeur of that historic order which good men once felt it necessary to surrender for a time, but which our loving God, in his good providence, has preserved for us all, and which are now freely offered to all the heirs of our common lineage. It is not my part to enlarge upon this; but I will not stand here and fail to make briefest allusion to it. Co-operation —oh! real co-operation—is all that is necessary to bring us together, and to make us the sharers of the historic faith, the defenders of the historic order.

I have left myself no time to allude to the greatest reason of all, but happily you are all conversant with it. Co-operation is necessary in order to fulfill the mind of Christ and to convert the world. The honor of Jesus and the world's conversion are bound up in the theme of this hour. He whose we are and whom we serve has solemnly declared it to be so. He has declared that the

conversion of the world and his own honor depend upon the oneness of those who believe in him.

In the upper chamber at old Jerusalem, on the night of his "Passion and after his great Supper, he prayed, in the midst of his disciples, his memorable intercessory prayer. He said: I pray for them. Sanctify them through thy truth. Thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us."

My Christian brethren, we dare not claim for ourselves or for our constituencies that we have hitherto been one in the meaning and the spirit of that prayer. We know that we have been miserably and selfishly divided, and therefore the work of evangelical Christianity languishes; the liberty of mind and soul and spirit, which Jesus gave to our fathers for our inheritance, is endangered. The poor are wandering about our land as disinherited indeed, unblessed, uncared for and unfed. The cry of desolate cities is going up to God. The church—oh! she mourns for these her wandering children, for even the disinherited are yet the children of our common Father. And so the light of our evangelical Christianity and civilization is beginning to grow dim.

The remedy is simple. I do not say it is easy, or easily applied, but I do say that there can be no manner of doubt as to what that remedy is. It is co-operation, unity—such unity as shall abolish our divisions and extirpate our competitions and settle our jealousies and strifes. It is for nothing less than such co-operation that I have dared to plead this day in the presence of my Master and before you, my brethren, as I have stood here to speak of the necessity of co-operation.

Divergence in doctrine & forms of government does necessarily bring diversity of operation

NECESSITY OF CO-OPERATION IN CHRISTIAN WORK.

BY REV. WASHINGTON GLADDEN, D. D., LL. D., OF COLUMBUS, O.

It seems to be universally acknowledged that the existing divisions in the Christian church are needless, wasteful and pernicious. Diversity of operation there might be, and must be; for, in grace as in nature the divine power works with manifold wisdom, producing a rich and beautiful variety of characters, activities, organizations. Uniformity of belief, of polity, of ritual, is neither attainable nor desirable. But diversity is one thing, and division is another. Oak and elm and pine and palm stand each in his own order, with a glory of his own, but among them is no schism; lily and larkspur, sumac and syringa, all have their own ways of proclaiming the beauty of the Lord, but they do not trample one another under foot, nor dispute with one another the claim to the sunniest places in his garden. Unlike these diversities in nature, the divisions in the church of Christ manifest, not variety merely, but also variance. It is not only the manifold wisdom of God that they display, but the multiform perversity of men.

The life of the Spirit might reveal itself in many forms of faith, in numberless methods of work; but it cannot be the life of the Spirit that finds expression in the tempers and the practices that are constantly displayed in the

relations of these sects one to another. That the new commandment should govern congregations as well as individuals, that there should be mutual friendship and helpfulness among neighboring churches, seems to be evident enough on the face of it; but the churches are imperfectly Christianized; under the draperies of courtesy the weapons of a bitter and unscrupulous rivalry are often concealed.

That such divisions are scandalous, seems, I say, to be generally admitted; the matter is one that appears to be lying, of late, rather heavily on the conscience of Christendom; and there is a great deal of talk about it, as to how it came to be, and who is to blame for it, and what can be done to make an end of it. For the cure of this malady, some of the ecclesiastical physicians prescribe organic unity. But it is evident to-day that such a formal consolidation of the churches under one government is yet a long way off. What changes the years may bring we cannot predict, but the conditions are not yet ripe for any attempt in this direction.

Another suggestion looks toward liturgical uniformity. It is urged that, if the people could be induced to sing the same hymns and pray the same prayers, a foundation would be laid for closer fellowship. But I apprehend that this proposition would meet with no more favor than the other. Some changes in the simple ritual of our non-Episcopal churches are already in progress—changes in the direction of congregational worship; but this movement has gone about as far as it will go; and the prejudice —if you please to call it by that name—against any fixed forms of worship is still inveterate in all these churches. If we must wait for Christian union till it comes as a result of liturgical uniformity, we shall have long to wait.

Another prescription for the malady of schism is an

increase of sentimental unity—more frequent union meetings, in which we can tell one another how much we love one another, and thus manifest to the world the fact that we are really one. It is all very well, doubtless, for us to tell one another publicly that we love one another, if it is true; and we cannot too diligently manifest the fact that we are one, if it is a fact; but it is not edifying to tell one another untruths; and if there are suspicions of sham in our exhibit of fraternity, the world will not fail to make the most of them. In sad truth, however, we have said so much about Christian union and have done so little, that talk on this theme is discredited; there has been a tremendous over-issue of these verbal endearments, with the natural consequence of a great depreciation. The inflation of our religious phraseology is one of our common disorders; the product is what we call cant; and there is no part of our familiar religious speech that is more grievously inflated than that which relates to Christian union. We shall not mend matters, therefore, by increasing the wordy circulation, though that is the remedy generally resorted to in times of inflation. Profession would better halt until practice comes in sight.

Sentimental unity is nugatory; liturgical uniformity and consolidated government are impracticable. Is there any other remedy for this curse of schism within the reach of the churches? It seems to me that there is such a remedy; and that it is best described by the word which furnishes our theme for the morning—co-operation. Surely the possibility of co-operation and the duty of co-operation are beyond controversy. We may not all believe the same things; but we can agree that those who are seeking the kingdom of God and its righteousness should not hinder or obstruct one another; that they should seek to combine their efforts for the establishment of this kingdom.

To some extent these divided churches do already co-operate. Members go from one church to another, and are received into full fellowship; ministers pass from the service of one denomination to that of another, in some cases, with scarcely a word of comment; in most cases, with no serious loss of reputation among those from whom they are separated. This is practical co-operation. Such a free exchange of workers is helpful to the work. In the kingdom of heaven, as well as in the kingdom of industry, the mobility of labor is a matter of importance.

United efforts are sometimes made for the prosecution of evangelistic work. Sometimes these efforts appear to be successful; in the view of many they are highly desirable. Under wise management we might gather into the churches those who were before beyond their reach. But I am not inclined to value these efforts so highly, as some good men do, because I believe that the church is the strategic center of evangelistic effort; and that a movement which calls the people away from the churches, and undertakes, by means of services somewhat spectacular and sensational in rinks and theaters, to develop a sporadic and exceptional religious interest, is attended with so many drawbacks, and with so much demoralization in the life and work of the churches, that its net gains are small. The number of conversions in these meetings is always enormously exaggerated; and those who do profess conversion under such circumstances are with great difficulty brought into the churches. The attempt to evangelize a city by great union meetings of this description is a little like the attempt to warm a city by a big bonfire in the public square. It is much better to warm the houses; and the houses can only be warmed by carrying the fire into them. Wholesale evangelization is not, according to my observation, profitable business; the hand-to-hand work of the churches is far more productive

in the long run. We have no arithmetic with which to compute or compare the intrinsic value of souls; but if by a soul you mean a man—and that is probably the most intelligible definition of the word—then it is safe to say that a man converted in a church is worth to the kingdom of heaven here on the earth, more than a man converted in a rink. Moreover, the abandonment of the regular work of the churches for a considerable period, and the resort to these outside assemblies, seems to be an admission of the truth of the gravest charge against the churches—that they are inadequate to the work of evangelization. I do not like to make this admission. What is still more important, the kind of doctrine, and especially of Biblical interpretation, to which we are treated in these evangelistic services, under such leadership as is generally secured, is rather hard to endure. It often becomes a serious question with a conscientious pastor, how far he can countenance teachings which, although for the moment they may seem to be effective in exciting the emotions of ignorant people, are certain in the end to prove destructive to the Christian faith. For all these reasons, I do not expect to see these methods of wholesale evangelization growing in favor among the churches. I speak my own thought, and fully recognize the fact that many good men do not accept my estimate; but it is not, I think, in this direction that we shall wisely look for increasing co-operation in Christian work.

The thing to be aimed at is much less ambitious and demonstrative. It involves not the merging of the churches in some grand outside combination, but the strengthening of the churches each in its own field, for its own proper work. And to this end it is of the first importance that each church should have a field of its own, in which it shall not be intruded upon, and a definite work to do, for which it shall be held responsible. The

co-operation, which is necessary and imperative, is that which shall prevent destructive competition, and which shall secure the prompt and certain occupation of all neglected fields. The phenomenon which now everywhere confronts us, is the overcrowding of most of the prosperous and promising neighborhoods, and the abandonment of those which are inhabited by the poor. In every booming town, and in the favorite residence portion of every city, you find twice as many churches as are needed; in many a rural district, and in all the more densely populated quarters of our great cities, there are not half as many churches as are needed. In that section of New York City which is bounded by Central Park on the north, Twenty-third Street on the south, Third Avenue on the east, and Sixth Avenue on the west, there are a great many more churches than the population requires. In all that part of the city below Fourteenth Street, largely inhabited by working people, the churches are few in proportion to the population. This is a typical instance. Something like it can be seen in most of our cities. In western towns with great expectations, the churches are multiplied in a preposterous way. Often you will find ten religious societies in a town of fifteen hundred people. The existence of these churches illustrates the lack of that co-operation for which I am pleading. It is competition, not co-operation, that has planted them. The immediate result of genuine Christian co-operation in one of these towns would be the extermination of half its churches.

The Christian co-operation which the times demand, will follow the hearty recognition of one simple principle —that of the equality of all Christian churches. Without the recognition of this principle no valuable co-operation will ever be secured; the cordial acceptance of it would open a clear path for all Christians to be workers together with God.

A prominent clergyman of one of the Protestant denominations said in the meeting of the Church Congress, at Hartford: "The denomination which I represent on this platform generously recognizes the parity of every other Christian church." "Generously" is not a felicitous word in this connection. There is no generosity in recognizing other people's rights. Omitting the adverb, the declaration fairly states what ought to be. I wish it were true of the denomination of which it was affirmed—or of any other denomination! Where is the sect that honestly recognizes the parity of every other Christian church—even of those with which it professes to be in fellowship? In union meetings, as I have said, the fact is profusely recognized; in church work it is generally ignored. The zealous sectarian propagandist is not often restrained from pushing his enterprises, by the presence of another Christian church in the field which he wishes to occupy. Some members of his denomination are in that neighborhood, and he proposes, as he says, "to take care of them." This means that the faith and the morals of these fellow-sectaries of his would suffer if they were permitted to become communicants in another Christian church. If the church now occupying the field were of his own denomination, he would say, unhesitatingly, that there was no room for another church. The reason why he pushes his new enterprise on is simply this: he believes in his heart that his church is the only true church; and that the other, though bearing the name of a church, and good enough to say sweet things about in union meetings, is really of a type so defective and degraded that all members of the true church should be diligently kept from all association with it. It is ridiculous and disgusting for those who believe in this way to say that they believe in the parity of Christian churches. But such things are occurring over all the land every day, and

nothing can be plainer than that they are due to a shameless repudiation of this principle. To enforce this principle, therefore, to show its implications, and to get it recognized everywhere, is the first condition of successful co-operation. Not much harmony of action can be secured among churches that do not honestly respect one another's rights. And the right to life is certainly as sacred as any other.

We must endeavor to convince our zealous propagandists that the Golden Rule applies to churches as well as to individuals. You strenuous Congregationalists, who are burning to plant a new church of your own in the midst, betwixt a Presbyterian church on the one hand and a Methodist church on the other, consider how you would be affected if one of those churches were your church, and if a greedy Presbyterian or Methodist came forcing his church into your field, already fully occupied.

Having won for the principle of the parity of the churches some measure of genuine respect, we shall clearly see the necessity of the next and most important step, which is *frequent and regular friendly consultations of the churches of the vicinage, through representatives selected by them, about the work in their common field.* We have ministers' meetings now, in many of our cities, but these will not at all answer the purpose. It is the churches and not merely the clergy that must confer and co-operate; and the counsel and help of the laymen are indispensable to any effective work. The question would arise as to what churches should be included in this consultation. That matter should be determined by each group of churches for itself. Every church accepting the creed of the Evangelical Alliance might be invited. For myself I should prefer, for this purpose of conference, to make the Apostles' Creed the basis of union. It would not, I think, be impossible to agree upon some satisfactory platform. In the large

cities it would be difficult to bring all the churches together; but, as Dr. Strong has suggested, two or more wards of a city might form a group, with a defined district and a manageable territory. The whole city could in this manner be subdivided.

The representatives of the churches thus assembled must bind themselves strictly to conference upon the work to be done in their proper field. They can have nothing to do with doctrines or politics or liturgies or laws. Their sole business is to find out what are the needs of the community in which they stand, and how those needs may best be supplied. They are simply the outlook committee of the kingdom of heaven in that field. First they must inform themselves respecting the condition of every neighborhood in their diocese; and this information will be full of food for thought, and of stimulus to action.

Why should not the representatives of the churches in every community assemble thus, statedly, to confer together respecting the work to be done by them in Christianizing that community? What right have they to neglect this consultation, and to go on year by year in their careless, hap-hazard, competitive propagandism—with no method in their campaigning but the method of Kilkenny Fair? How can any work so vast and intricate and delicate as this, be effectively done without good understanding among the workers? In many things they cannot agree. That goes without saying. Questions will be started that must be dropped summarily and finally because it is impossible to reach unanimity concerning them. But the point is to find out what the subjects are upon which they *do* agree; the interests in which they can unite. Their differences may be taken for granted at the outset. The object of their coming together is not to discuss these, but to see how many kinds of Christian work they can cordially unite in doing.

There is reason to hope that such a conference of the churches of any city or neighborhood would interpose a powerful check to that over-production of church organizations in the favorite localities of cities and in the growing towns, which has become such a scandal to our common Christianity. That would be one of its first results. I cannot think it possible that we should see what we now see on the Back Bay in Boston, or on Murray Hill in New York, or in many of our western towns, if the Christians of these communities had been in frequent friendly consultation about their common work. A wholesome public opinion would have been generated in these conferences which would have restrained the sections. In the republic of God, as in every other republic, the ultimate power is a sanctified public opinion; and there is need of some means of developing and directing this public opinion, so that its impulse and its restraint shall be effective. That service would be rendered by such a conference as I am advocating. This body would not need to possess power over the churches; indeed its best results would be secured if it wholly refused to exercise any, even the faintest semblance of ecclesiastical functions, and devoted itself mainly to investigating, discussing, and reporting to the public the facts respecting the condition and the needs of the field committed to its care.

Of course it would be speedily ascertained that large sections of the larger cities are greatly neglected; and, without usurping authority over the churches, this conference might aid in dividing up this neglected territory among them, so that every portion of it should be under the care of some particular church. As to the methods by which this work may be done, Dr. Strong will speak more fully; I only indicate it as one of the things to be aimed at in the co-operation of the churches. To secure the thorough shepherding of all the neglected multitudes,

to make sure that every square of every ward in every city is assigned to some church, or some Sunday-school, or some religious organization which is distinctly responsible for the care of it, and is called on at stated intervals to make report of what it has done and is doing, or of what it has failed to do—this is a great step in the direction of Christian union. If the churches can unite sufficiently to accomplish this, they will have gone far toward a solution of the problem we are considering.

Is there any reason why the churches of any community, acting as one body or divided into convenient groups by geographical boundaries, should not undertake such a systematic division of the whole field among themselves? Is not such an assignment of the destitute portions of the city to the several churches or religious organizations a perfectly feasible undertaking? No church in New York would start out alone upon the work of evangelizing the whole of the ten down-town wards. The enterprise is so vast that no one is willing to attempt it alone. But many a church would gladly undertake the care of a district a quarter of a mile square—a sixteenth of a square mile—in the hope of doing something to enlighten its darkness. It is indeed probable that some of the churches would fail to take up the work thus assigned to them; but many of them would faithfully perform it; and the reports of successful workers would spur the negligent to their tasks.

What serious obstacle, I ask, is in the way of such a parceling out of the neglected districts of the cities among the churches? These churches could not agree upon one form of government or one statement of doctrine, much less could they unite in one ritual of worship or one method of work; but they could certainly agree to divide up the destitute territory—the missionary ground—of the cities among them, and thus provide for the care of the whole of it. And what right, I ask again, have these

churches to neglect to make such a division of this work among themselves? How can they justify or excuse themselves for leaving vast tracts of these great cities almost wholly destitute of religious influences? They are verily guilty in that they have suffered these heathenish conditions to exist in these cities. And it is evident that the evangelization of these districts will require the united efforts of all who profess and call themselves Christians. It cannot be done by desultory, happy-go-lucky methods. There must be some unity of purpose, or no progress will be made. And while the obstacles in the way of any formal union of the churches are, as we have seen, insuperable, and while even those combinations for evangelistic purposes sometimes may seem of doubtful utility, this measure of co-operation, which proposes only that the churches of every community come together statedly for consultation respecting the work to be done in their respective fields, that they inform themselves and the public fully concerning this work, and that they divide up the missionary ground among them, so as to put the responsibility for the care of every part of it upon some one organization—this, it seems to me, is entirely simple and practicable; I can see no reason why it should not be set in operation at once in every city and town in this country.

If these stated conferences were established, other results might follow. It would be possible to come to an understanding about the summer work, so that the common scandal of the desertion of the cities by the pastors in the months of July and August should be quieted. It is true that many of the well-to-do people of the cities are absent during these months; that the congregations at that season are apt to be thin, and that therefore it is the best time for the pastor to take his annual rest; but it is also true that the poor are

always with us in the cities all summer long; that there is more sickness and mortality, especially among children, then than in any other part of the year, and that the need of pastoral care and sympathy is no less then than during other seasons. Some arrangement ought therefore to be made among the pastors, whereby a sufficient force should be in active service through the vacation season; and the people of each congregation should know to whom they might go for counsel and comfort in affliction. An arrangement of this nature could easily be made if the churches were statedly meeting for consultation about their work.

Doubtless such a conference of the churches would be tempted to undertake many things, but its wisdom would be demonstrated in attempting few things, and only those things in which there was entire agreement. The devices of power by which wills are arrayed against wills, and minorities are coerced by majorities, could never be employed in this assemblage; its usefulness would depend on the unanimity of its operations.

I was asked to speak on the necessity of co-operation in Christian work, but I could not enforce the necessity of co-operation without showing what I mean by co-operation; and the presentation of this simple plan has involved, at every step, an exhibition of the reasons which prove its necessity.

It is necessary for the churches of Christ in every community to confer together with respect to the work committed to them, because it is their common work, and no church has a right to make all its plans and carry on its enterprises without consultation with its partners and associates in the work.

It is necessary to consult, after this manner, in order to avoid collision and confusion.

It is necessary in order to secure the complete occu-

pation of the field, and the reclamation of the neglected portions.

It is necessary because it is necessary for Christians to act like reasonable beings, and this lack of counsel and concert is a symptom of insanity.

There are, however, one or two special considerations which emphasize this necessity, to only one of which I will refer in closing.

The need of keeping the working classes within the reach, and the healing and comforting touch of the church is beginning to be urgent. There is no radical cure for our social disorders, and our industrial conflicts, but Christianity—the Christian gospel, the Christian law, the Christian life that incarnates both law and gospel. The masters need it as much as the men; both classes must take Christ's yoke and learn of him.

We are still able to reach the masters, but the men have been slipping away from us. This has been disputed; but the affirmations of the fact on this platform have been so strong that I need not spend any time in enforcing it. The fact that great numbers of these people are somewhat disaffected toward the churches is not to be denied, and this disaffection extends to the existing industrial régime, and even to the government of the country. Many of the working people think that the machinery of church and state is in the hands of the rich; that the working classes are being exploited for the benefit of those above them. Most of this discontent exists in a mild form as yet; but here and there the poison in the blood breaks out in an abscess, which you call anarchy. The anarchistic temper is only an exacerbation of a state of mind which in large classes may be said to be epidemic. Few of our people are tainted with theoretical anarchy, but it is the measure of discontent prevalent among them that makes anarchy possible.

Now, doubtless, the heroic treatment of overt anarchy is the right treatment. The law can do no other than throttle the man who conspires to throttle the law. But the conditions out of which anarchy springs will never be cured by the hangman; and your hangings, as you will find, are terribly dangerous operations, unless there goes along with them a vigilant, resolute, thorough-going self-denying effort to get at the bottom of this social discontent, and cure it. The complaints of the workingmen are often unreasonable; even so, they must be quieted with reason and love, not with sneers or objurgations. They are not wholly unreasonable. The workingman, as Mr. Depew has said, has a grievance, and it behooves all men of good-will to try to understand it, and to help him remove it. This is the burden that is laid on the Christian church to-day. If there is any more pressing duty, I do not know where to look for it. The church of Christ must put itself into sympathetic and helpful relations with the toiling classes. With the wealth it has accumulated, the culture it has gathered, the social prestige it has won, it must go out after these people, and make common cause with them, bearing their burdens with them, and so fulfilling the law of Christ.

The work that it is called to do for them must also be very largely institutional work—permanent work, no mere evangelistic raids through their territory. Into the neighborhoods where the working people live, the churches of Christ must go and stay. Of the sin of abandoning these neighborhoods they must first repent; then they must go back and do works meet for repentance. From every rich church in every great city, a colony of its elect disciples—wealthy, cultivated, earnest men, with their families—ought to go forth and plant itself in one of the neglected districts, building there, not a mission but a church, a Christian church, where the rich and

the poor should worship together, owning the Lord, who is the maker of them all. This church should be the spiritual home of the people who establish it; they should have no other church relationship; their Sundays and many of their evenings should be spent in its service; it should be not only a preaching-place Sundays, but the shelter of industrial schools for boys and girls on week days, and the meeting-place of clubs for workingmen, and guilds for workingwomen; it should become the center of all gracious and beautiful ministries for all that region. Through this dear and sacred fellowship these people of wealth and intelligence could put themselves in closest relation with the life about them; they could win the confidence of the toiling classes, and help them in bearing their burdens and solving their problems.

But this is work that cannot be done by hired men, neither by city missionaries, nor by theological students, nor by any other serviceable stipendiaries. It calls not merely nor mainly for your money, it calls for you. An incarnate Christianity is the only kind of Christianity that will convert these multitudes. What they want most is not chapels nor instructors, but friends. It is the helpful hand, and the appealing eye, and the cheery voice, and the gracious presence in their assemblies and in their homes, that will win their trust; these, and these alone, will convince them that the Christ of Bethlehem and Nazareth was not a myth, but a Son of God and Saviour of men.

To do this work, as every man can see, there must needs be consultation and co-operation; the neglected districts must be subdivided, and each church must have a field of its own into which it can send its own colony of consecrated laborers, for which it shall be held responsible, and in which it shall be protected, by an organized and

vigorous public opinion, from sectarian invasion and competition. If this Conference shall secure in all the cities of the land this measure of co-operation, its labor will not be in vain.

NECESSITY OF CO-OPERATION IN CHRISTIAN WORK.

BY REV. GEORGE E. POST, M. D.,
OF BEIROUT.

The past of the Christian church has been an age of creeds; the present is an age of deeds. In the past we have been discovering what we were to believe concerning God. In the future, we are to find what duty God requires of man. The past has been an age of strife; the future is to be an age of Christian life.

Two years ago I was standing on the top of a naked rock on the western shores of Asia. In front of me lay the remnant of an ancient port. To the left was a valley, with a few ruins of the far distant past. On a hillside to the west was a vaulted chamber, said to have been the prison of the Apostle Paul. On the crest of a range of rocks overlooking this hill on which I stood, was a battlemented wall, and in the distance a stream crossing to and fro and emptying into another stream, and on the right a mass of broken stones, where once was the great Temple of Diana of the Ephesians—the Seventh Wonder of the world.

This feverish plain, these naked rocks, these few scattered stones, were all that remained of this Seventh Wonder of the world and the first of the seven churches of the Apocalypse. I then went through that country, and I found that everywhere the ancient Christian churches

were represented by stone-heaps, mounds covered with grass, ancient tombs. I went on to Antioch, where Christians were first called by that holy name. I went on to Bethlehem, where Christ was born; to Nazareth, where he lived; to Jerusalem, where he suffered and died; and to the Mount of Olives, from which he ascended into heaven. I found all these countries, where the fathers of the Christian faith lived, where the Scriptures were given and from which the Word of Life spread out to all the world, under the heel of an enemy and an alien—a false prophet. I found the Christians scattered, divided, powerless.

Can you believe, brethren, that such is the state of those lands that were once the home and the origin of Christianity? And can you believe that this may be the state of the lands that are now the domain of Christendom? For 1300 years these countries have been under the power of Islam, and they will remain under the power of Islam until Christians join together and fight, shoulder to shoulder, in the cause of Christ.

When Christians first received the word of Christ, they commenced to divide. There were Paulists, there were Apollosites, there were Cephasites, and there were Christians; there were Manichæans and Sabellians and Nestorians and Armenians and Copts and Maronites and Greeks and Jacobites. What a catalogue for us! And yet our catalogue is longer still.

Those people fought in the theaters and they fought in the churches, and they assembled, as Gregory said, "like cranes and geese," in their councils, and anathematized each other. They separated from each other; and then came the storm and the flood; then came blood and fire and ruin, and the church of Christ went down in the dust.

What has been in the past may be in the future. The Christian church, after this, narrowed within its borders

in the barbarian kingdoms of Europe, bereft of Northern Africa, bereft of Western Asia, bereft of Eastern Europe —of all its classical cities and all its centers of power— passed a thousand years in penitence and sorrow and obscurity before it arose again to enter upon the conquest of the world; and then the spirit of God came and reformed the church in Europe, and we set out once more for the world's conquest. What did we then do? We began again to divide, to anathematize, to separate, to fight one another, to unchurch each other, and in this guise we are going forth to the conquest of the world again.

We have heard much of what is taking place in our West, in our South, in the desolate places of our great cities; but I come here to plead the cause of the world lying in darkness. I come to tell you, Christian brethren, that your deeds here, of which you take the responsibility, are reacting in our mission fields. I come to plead the cause of a Mohammedan, who has been brought by persevering labor, by prayer, by instruction of the missionaries, to a knowledge of the truth as it is in Christ; and who has been brought, at the peril of his life, to confess the name of his Saviour; and who has stood up in our church in Beirout and taken upon himself the vows of Christ. He knows what that means. He knows that it means to him death, or expulsion from his home, and hiding in some place of obscurity in a distant land.

What is the result of that man's conversion? There comes an emissary from a Christian church in America and tells him, "Sir, you have joined the church of Christ, as you think, but that is not the church of Christ. Come to me and I will confirm you and introduce you into the church of Christ." And there comes another emissary from another Christian church in this country and tells him, "Sir, you have not been baptized. Come and I will immerse you under the water, and you will then become a

Christian." And there comes another emissary from a Christian church and tells him, "Sir, the Christian church is not an outward organization. You must come out of the church that you have joined and live a separate life." You think this is a thing of romance—a thing of fancy. I am telling you an actual fact, brethren. I am telling you things as they are, not things as I imagine them.

My Christian brethren, this is something that reflects the sentiment of the churches at home. This is a thing inflicted upon us by your divisions here. We stand on the picket-line, we stand at the front, we stand at the post of danger, we are lifting up the banner of the cross in the face of an uncivilized and unbelieving world and we have succeeded in convincing them that Christ is the Saviour, and that under that banner they must fight. Then there come emissaries from you who tell them that it is all wrong, and that they must begin all over again.

Dear Christian brethren, will you suffer this thing to go on? Will you suffer your Christian missionaries at the front to be paralyzed, to have their voices made silent, to have their testimonies made ineffective, by reason of your divisions? Dare you do it in the face of almighty God and in the face of a dying world?

I have heard something said about the possibilities of Christian co-operation; and I agree with the last speaker in regard to the advantage of parceling out a given district and dividing it among the churches. But I go further than that. I believe that there are circumstances under which we must relinquish our denominational affinities, and our denominational education, and join heart and hand with other Christians, in a church which shall be the church of Christ in no distinctive denominational form. I do not speak as the result of inexperience, but I speak having in my mind a model of

such a church which we have in the city of Beirout, where I live.

Sixty years ago, when your pioneer missionaries went to that land they found a small community of people, consisting of Englishmen, Germans, Swiss and Americans. They desired to give them the ordinances of religion. I may say by way of preface that the mission was one formed by the American Board, which was at that time a union organization between the Presbyterians and Congregationalists; but from the beginning those brethren were inspired to establish a union church. They determined that they would give a model, if possible, to the future converts. There were Episcopalians, Baptists, Methodists, Presbyterians of both schools, then existing, and Congregationalists. There were also, at a later period, Plymouth Brethren and Friends. They organized that Anglo-American Union congregation, and it has lasted sixty years. At the time of our Civil War, when the sentiments of the English were somewhat hostile throughout the world to Americans—when the sentiments of Americans were divided, that church stood the shock of that war, and the division of public and private sentiment without for a moment faltering its career. There it stands to-day, and, please God, it will stand there to the end of time.

There have come there some members of the Church of England, who cannot join in this work, and they have set up a little independent service there, and have invited the Episcopalians to separate from the other body and worship with them. A very few of them go off into a little room apart, and worship on the Lord's day. But, thank God, the great majority of the Church of England residents in Beirout join heart and hand, and give of their means, time and influence to the support of this institution.

We have another specimen of union there. We have a hospital which was established by the Knights of St. John, that noble order of which the president is Prince Albrecht, and among the leading members of which are the Emperor of Germany and his son, and all the princes and nobles of that land that are members of the national church of Germany. They have put that hospital in the charge of the professors of the Syrian Protestant College, and there we join heart and hand together, worshiping together with one impulse and with one love.

Now, Christian brethren, I have pledged myself not to prolong this meeting by extending my remarks beyond the time allotted to me. But I am going to say to you before we part, that I implore you in the name of Christian common sense—I implore you in the name of that mystic union which I know binds heart to heart, and which I see reflected from the eyes of all now in this audience—in the name of that Christ who said, "Let them be one even as we are one"—in the name of our great country, which we who have been forcibly separated from it, love more than you do, and in which we take more pride than you can—in the name of the heathen world lying in wickedness, bleeding from a thousand wounds, in the name of all that is good and precious, rise up and carry to your homes the impulses of this meeting. Let it not be merely a place where we shall have talked of union, but where you will have made the solemn resolve to bring about union—that in this matter you will go hand in hand, as fellow-Christians, that you will go to your conventions, to your conferences, to your presbyteries, and to your associations, and that you will cause the bigots and fanatics to stand aside, in order that this great work may be accomplished.

METHODS OF CO-OPERATION IN CHRISTIAN WORK.

BY REV. JOSIAH STRONG, D. D., GENERAL SECRETARY OF THE EVANGELICAL ALLIANCE.

We have listened to presentations of the perils threatening our Christian civilization, which are well-fitted to sober our habitual American optimism. To show that there is no occasion for panic and no excuse for pessimism, we have made an inventory of the vast Christian resources of our country. We have had the fact strongly emphasized that, in order to utilize these resources in full, to meet the rising tide of perils, there must be a better understanding, a much larger measure of co-operation among denominations and local churches. We now come logically to the consideration of *Practical Methods of Co-operation in Christian Work.*

The higher the form of life, the more complex is its organization, and the more perfect is the co-operation among its several organs. The same is true of civilization. The application of steam and electricity has given a mighty impetus to civilization because they created vast possibilities of organization and co-operation. And the progress of modern material civilization has been made chiefly by seizing upon these possibilities. These two correlative principles have been applied to commerce, to business, to transportation, to manufactures, to almost every form of industry; and thus the forces which are

developing our material civilization have been multiplied many fold. But Protestant Christianity has not, as yet, laid hold of these two great principles which characterize the civilization of the nineteenth century. So far as organization and co-operation are concerned, Protestant Christianity is nearly a hundred years behind the age. It is still living in the eighteenth century.

There must be preserved a certain parity of growth between the material on the one hand, and the moral and spiritual on the other. So far as the former outstrips the latter, our civilization becomes materialistic, our prosperity becomes our peril. And this is the great peril which threatens our Christian civilization to-day. Its lower elements have outgrown the higher; hence a demoralizing, animalizing tendency. If Christianity is to control our future development, to overmaster the material and make our lusty physical life the servant of the intellectual and moral, it must avail itself of these two great principles which have given such a marvelous impetus to our material civilization.

And exactly this, the inauguration of intelligent and comprehensive co-operation in aggressive Christian work is the inspiration of this new movement of the Alliance. It seeks nothing for itself; but being, in the judgment of many eminent men, the medium through which this desired co-operation can be most fitly and hopefully sought, it has accepted this work as a solemn duty, providentially laid upon it.

While studying the situation we consulted many wise men, and when our plans were sufficiently matured, we submitted them in outline to leading clergymen and laymen of all evangelical denominations. The endorsement which they received was so unanimous and hearty that we venture to offer them, by way of suggestion, to the Christian public.

It is proposed to invite the ministers and active laymen of each community to come together and form local alliances; and through this point of contact between the members of all evangelical denominations, can be secured, it is believed,

I. Co-operation in the study of sociological and industrial problems and in the application of Christian principles to their solution,

II. Co-operation in reaching our entire population with the gospel, and

III. The co-operation of the Christian millions of the land for the accomplishment of needed reforms, and for the defense of cherished American institutions. Let us consider

I. Co-operation in the study of sociological and industrial problems, and in the application of the principles of the gospel to their solution.

The conflict, not between capital and labor—each of which is the complement of the other, and which are as necessary to each other as are the two wings of a bird—but the conflict between capitalists and laborers, shows that our industrial system has not been informed by Christian principles. The fact of estrangement between the well-to-do and the ill-to-do, the indifference and exclusiveness of the one class and the discontent and even bitterness of the other, together with the sefishness of both, are proof that the principles of the gospel have not yet permeated our social system. Is not the world waiting and suffering for the application to its every-day affairs of that gospel which was to bring "peace *on earth*" as well as peace between heaven and earth?

At Saratoga, a year and a half ago, President Seelye called attention to the fact that some great focal idea controls the thinking of various ages; that for the first three centuries of the Christian era that idea was God; that

during the fourth and fifth centuries that idea was man; that next came, logically, the doctrine of union between God and man, or the doctrine of salvation; that next came, naturally, the doctrine of human brotherhood, the relations of man to man, and that this has been the growing question since the Reformation.

As each of these doctrines grows out of the preceding by logical sequence, which was observed by President Seelye, it is evident that the next doctrine to be matured is that of man in his relations to his fellow. And as Christ's teachings contain the true doctrine of God, the true doctrine of man and of salvation, so also they contain the true doctrine of human brotherhood, of social relations; and the widespread discontent which so generally characterizes the artisan class of Christendom to-day is due to the fact that these teachings of Christ have not been thoroughly applied to men in their relations with each other. Has not the time come for such application? May it not be that we are just now entering upon a new era in the history of the church and of civilization, viz., the era of *applied Christianity?*

There is evidence that this nation has been commissioned of God to lead the way. The meeting on our shores of all kindreds and peoples and tongues tends to make ours a cosmopolitan civilization; and the fact that races which for centuries have inherited mutual antipathies are here commingling in their daily life, marks this as the land where first will take place a readjustment in the relations of man and man, based neither on the accident of birth nor on the incident of wealth, but rather on the broad basis of human brotherhood and Christian fellowship. The many rule here as nowhere else. Public opinion expresses itself in law, and makes itself felt in the modification or transformation of existing institutions, much more quickly than in other lands, even in those

which are popularly governed. Moreover, our artisan classes are the most intelligent in the world; and this fact is highly favorable to their intelligent co-operation in hastening a better day.

And not only does this people seem to be providentially chosen for this work, but the hour for undertaking it would seem to have come. According to the logic of the ages, it is the next thing in order. Our civilization has developed to a stage where it has become not only possible but necessary. The natural order of growth is, first, that which is physical, then that which is spiritual. It was first necessary to conquer the continent, to lay material foundations for a great civilization, to develop our political institutions, and to settle the great questions growing out of them. All this has been substantially accomplished, and now the problems of the hour, pressing upon every thoughtful mind, are these very questions. Nor will these sociological problems cease to be paramount until correctly solved, and the true solution will be found only by applying the teachings of Christ.

It is suggested, therefore, that the leading Christian men of each community come together statedly, not to speculate, not to develop new theories of society, but to study the problems of their own town, to find what are the real hindrances to its moral and spiritual progress, and devise practical means for their removal. Let them study the work and become inspired with the spirit of such men as Oberlin and Chalmers. Let them acquaint themselves with methods which in various instances have proved successful in reaching and elevating the masses. And whenever their experience throws new light on methods of dealing with pauperism, or preventing crime, or evangelizing city slums or neglected rural districts, when progress is made in adjusting the relations between employer and employed on Christian principles, let the national Alli-

ance have the light, and it will reflect it to all its branches. Thus through co-operation, these branches will stimulate one another, and each will profit by the experience of all.

Local alliances can render important service by preparing reading-matter of the right sort and scattering it widely among workingmen. The artisan classes are now largely left a prey to chimerical reformers, social quacks and political charlatans, the results of whose teachings are deeper discontent and stronger class antipathies; popular lecture courses might be provided for workingmen, acquainting them with the fundamental principles of political economy and such historical facts as bear upon living questions.

When state and county and local alliances have been formed throughout the land, their regular meetings, together with great national conferences like this, cannot fail powerfully to stimulate the study of such questions from a Christian point of view, or to throw much light on methods by which the various branches of the church of Christ can best co-operate in applying his teachings to the entire life of every community. Thus co-operation through local alliances will afford a method of developing methods.

II. Again, through the local alliance all evangelical Christians can co-operate in reaching the entire population with the gospel.

There are multitudes in our churches to-day who, so far as any aggressive Christian work is concerned, undertake nothing in particular, and succeed in doing it. This inactivity, however, is not always due to indifference. Not a few are interested and would gladly serve, but know not what or how to do. They are like the idlers of the market-place, spoken of in the parable. It does not appear that they were lazy or indifferent; but in answer to

the question, "Why stand ye here all the day idle?" they replied, "Because no man hath hired us." Most people lack initiative. Whether in mechanical industries, or in commerce or art or war or government, it is the few who plan and the many who execute, the few who lead and the many who are led; and as long as human nature remains what it is, this must be true in Christian work as elsewhere. Our church members lack leadership. If work were apportioned and responsibility individualized, it would be accepted. There is abundant latent power in our churches to reach the non-church going population. Let the local alliances organize this power, and make it active to that end. The method of organization for such work is given in detail in a pamphlet which the Alliance will gladly furnish on application. It describes the methods successfully employed in Oswego, N. Y., and was written by Dr. Russell, of that city, who will follow me with an object-lesson, showing the happy working of the system in that community. The narrow limits of this paper permit only a condensed statement of these methods.

The local alliance, in undertaking systematic work in behalf of the non-church-going population, will need an accurate knowledge of facts. How many people are there in the town or township not effectively reached by the churches? How many attend church only occasionally or not at all? What is the church preference of non-attendants? How many children are there not in Sabbath school? How many are Roman Catholics? How many families are needy? How many persons are out of employment? How many sick? The number of saloons, houses of ill-repute and gambling-places?

In order to gain this information and follow it up systematically, let the local alliance appoint from each church efficient laymen—one for every hundred members, more

or less—who shall direct the work. Let the pastors and these laymen select from their own church ten visitors for each director. Most of them ought to be women. Divide the community into as many districts as there are directors or supervisors, equalizing the work as nearly as possible. Divide each district into ten sub-districts and assign a visitor to each. It will be found generally on this system that each sub-district averages about ten non-church-going families; though in our great cities the number will be larger. In such cases it would be well to increase the number of visitors. After the first canvass has shown just where the non-church-goers are and how many they are, the work will be more equitably divided by re-districting; after which each visitor should retain the same sub-district for the year, in order that they may each become really acquainted with the people upon whom they call.

Before the canvass is begun, all the visitors meet the directors and pastors for instructions and prayer. When brought thoroughly into the spirit of the movement, made familiar with their duties and supplied with uniform blanks, they enter upon their work; which will not be found so great but that each visitor can call on his entire charge monthly.

The canvass will reveal non-church-goers, not a few, who are members of churches elsewhere, but who have failed to transfer their membership and have become negligent of Christian duty. Some who rarely or never attend church will express a preference for some minister or denomination. Each pastor is informed of his own and charged with the duty of finding them. Those who express no preference are cordially invited, in the name of all the churches, to attend the nearest place of worship. If the first invitation is declined, perhaps the twelfth will be accepted.

Each visitor reports to his director, and the board of directors tabulate their facts at regular meetings. This board serves as a sort of clearing-house between the co-operating churches.

The visitors have a monthly meeting, in which they exchange experiences with mutual profit. Public meetings, at stated times, sustain the interest of the churches in the work and ensure their sympathy.

The methods thus hurriedly outlined have proved entirely successful with a population as small as nine thousand, and with one as large as twenty-six thousand. It is believed they would prove equally applicable to a village, and, with certain modifications, to the largest city.

In the latter case, it is suggested that there be formed a city alliance, which shall be auxiliary to the national organization. Let the city alliance form various branches in different districts of the city; and the churches of one district, containing a population of twenty-five or perhaps fifty thousand, can co-operate through their local alliance, and work their district as if it were a small city by itself. The relations of these various branches to each other and to the city alliance can be easily adjusted.

Nothing suggested is rigid. There is the greatest possible freedom of adaptation to the peculiar conditions of different communities. Experience will improve on methods, and free intercourse will soon afford each branch the advantages of the best.

We recognize obstacles. There are difficulties to be overcome. But then, duty is often difficult; it is never impracticable. Such co-operation as has been sketched may require more grace than is possessed by some brother, but not more than he can get. While he is awaiting a fuller supply he will perhaps offer some objections, which we may be permitted to anticipate. It is said that "the proposed undertaking is formidable." It certainly invol-

ves work; but most things do that are worth the doing. Philadelphia has demonstrated that such a canvass can be thoroughly made in a great city. If one in ten of our evangelical church-membership will give a half day once a month to such work, the gospel can be carried to the home of every non-church-going family in the United States twelve times a year. It is objected that "ladies of culture cannot be induced to engage in such house-to-house visitation." They can be, if they have the spirit of Christ; and if they lack it, they will not be wanted. "But such work will be very expensive." On the contrary, it is found to be trifling.

It is asked, "Will not people resent such inquiries into their church habits?" Yes, to some extent, but not so as to embarrass the work. Much will depend on the good sense of the visitors. I knew a visitor who gathered the desired facts concerning more than twelve thousand people of all sorts, and in only two instances met with the slightest rebuff.

"But," it is urged, "there are too many organizations already." Since whatever concerns the intellectual, moral or spiritual welfare of the community that can be accomplished better through co-operation than by individual or denominational effort is germane to the local alliance, it will greatly simplify work and obviate the necessity of multiplied organizations.

"But are not pastors overworked already; how can they undertake additional burdens?" Yes, many pastors are being worked to death—killed, because they are trying to do their own duty and that of the church besides. And it is that for which the church pays the minister—to do the aggressive Christian work, which ought to be the *business* of every Christian. Every one knows that the work of the church is done by a very small minority of its membership. The great majority are under the impres

sion that all personal Christian work may be commuted for a money consideration, that the pastor and a city missionary or two are employed to do such work in their stead. As well might a regiment of soldiers expect their colonel, with an aid-de-camp or two, to fight their battles. There are no substitutes in this war. Christian duty cannot be done vicariously.

It is this work, left undone by the many, which causes the chariot wheels of the church to drive heavily, and which is working so many ministers to their death. This new movement proposes greatly to increase the working force of the church. The membership undertakes a vast amount of personal work, now left almost wholly to the clergy. This co-operative movement will serve all the great ends for which the pastors are laboring. It at once stimulates the growth of congregations and Sabbath-schools. It meets the three great prerequisites for reaching the masses; that is, it arouses a desire to reach them, it furnishes the information necessary to sustain interest, and mingles the leaven with the meal. It increases the spirituality of the church. A large proportion of the membership cannot thus engage in systematic, personal Christian work without gaining to themselves and the church a rich blessing, and enjoying an outpouring of the Holy Spirit which has been the great need of the church in all ages. Surely the overtasked pastor is the last man who can reasonably decline to enter so helpful a movement and lead his people into it.

The co-operation should not be confined to the churches which join hands in the local alliance. When a sufficient number of local alliances have been formed in the same state, they should come together and organize a state alliance. A secretary for the same should be secured who will push the work of local and county organization. The county alliances could co-operate in finding and evan-

gelizing the destitute neighborhoods far removed from churches. There are many such neglected localities in the country as well as the city, especially in mountain regions, north as well as south.

Plans might be wrought out by which an inter-denominational committee of the state alliance could do something, perhaps much, toward securing a wiser distribution of churches, a better economy of men and means. The introduction of railways has shifted populations. Many villages in the older states have been depleted, so that churches perhaps once necessary, or at least justifiable, are now forced to struggle for existence and fall into competition. There are often three or four feeble churches where one or two could do the work as well, and hence better. Our frontier towns likewise suffer sometimes from a congestion of churches, while other towns and large city populations of twenty, forty and even fifty thousand souls have but one Protestant church, and perhaps none at all of any kind. This is not doing the Lord's business on business principles. A comprehensive study of the whole field with reference to all the denominations at work in it, and a large-souled Christian co-operation among them, might do much to relieve both the famine in the ministry and that in home missionary society treasuries.

III. Through the local alliance can be secured the co-operation of the Christian millions of the land for the accomplishment of needed reforms, and for the defense of cherished American institutions.

Does any one doubt that the ten or twelve million members of evangelical churches in the United States could, if united in aim and methods, accomplish any moral reform within the range of possibility? There is now no facility for concert of action. If a measure of vital importance to public morals were pending in Congress or a state legislature, and the moral and Christian senti-

ment of the nation were a substantial unit for or against it, there is no organization through which it could promptly and effectively act. We must expect crises, state and national, when such an organization will be imperatively needed. Indeed, such exigencies are so clearly in sight, that such an organization ought to be near at hand. The enemies of the Christian Sabbath are organizing in several states for the express purpose of breaking down our Sabbath laws. To a united front we need to oppose a united front. If we had local alliances in every community, a few days would suffice to cover a state with documents and bring to bear upon legislatures a pressure which would be irresistible.

Another illustration of the need of a comprehensive organization, which will make possible the co-operation of our Protestant churches, is the attack upon our public school system, the attempt to pervert public funds to the support of sectarian schools. The Alliance has abundant evidence that this is the fixed purpose of Ultramontanism in the United States, a policy which is fraught with imminent danger to our free institutions.

The common school is the principal digestive organ of the body politic. It does more than anything else to assimilate the children of the immigrant. In the common school these children of European peasants are the peers of any. They breathe a new atmosphere of self-respect and independence, and are taught to think. With such a training there is little danger of their being made the minions of a foreign potentate.

The parochial school would build a wall around these children and separate them from Americanizing influences, would make of Irish children Irish *men*, of German children German *men*. Our land is broad enough for a thousand million *Americans*, born in whatever land, but not large enough for these diverse elements *among* us which refuse to be *of* us.

If our organization for Christian co-operation proposed for itself no other objects, the defense of cherished and endangered institutions and the prosecution of moral reforms would amply justify its existence. But high as these aims are, they are not the highest. Let us not misunderstand ourselves, or mistake the true hiding of our power. If this movement is to have a profound meaning; if it is to meet the mighty emergency of the times; if it is to do what must be done, penetrate the very heart of the nation with purifying and saving power; if it is to give direction to the new life which is quickening the millions—it must lay hold of motives and of might which are higher than human. It is true, the only way to elevate our civilization is to elevate our citizens. The only way to save institutions is to save men. But we shall not save men if we seek them for the sake of our institutions and our civilization. They were made for man, not man for them. And we shall fail of the lower unless we aim at and achieve the higher.

Christ did not die to save our country; his agony was not for institutions. He did not leave the glory which he had with the Father before the world was to save magnificent business blocks from the frenzy of a vandal mob. He died for every *man.* Our government, our civilization, our cherished American institutions, the legacy of the fathers—dear as they are to us—are only a part of the scaffolding of that temple which God is rearing in the earth, built of *living* stones, fashioned after the similitude of the headstone of the corner. And that shall *abide.* It was these eternal values which inspired the life and death of the Son of God, and such has been the inspiration of the great movements and the great men that have regenerated society. Divine motives are accompanied with divine power.

When John Knox in travail of soul exclaimed, "Give

me Scotland or I die!" it was the salvation of men for which he agonized. It is when men thus enter into fullness of sympathy with the saving God that they are made the mighty instruments of that power which in heaven and earth has been given to the Lord, Christ.

CO-OPERATION IN SMALL CITIES.

BY REV. FRANK RUSSELL, D. D.,
OSWEGO, N. Y.

So far as there is anything peculiar in this method of Christian labor on the part of the churches, it had its spring from the association of nearly a dozen pastors, somewhat through correspondence, under the leadership of a gentleman and father whom I delight to name, Rev. S. A. Bronson, an Episcopal clergyman of Ohio, for fifteen years the President of Gambier College, a man filled with the Holy Spirit, now eighty-five years of age, with natural powers almost unabated—a man singularly skillful in methods of organization. Personally, I have felt that I have sometimes received a great deal more credit in this matter than I deserve. These ministers, in sacred association with this man, lamented, through weekly meetings that lasted half a year, over the spectacle of the lack of Christian work in the average community—the masses being unreached; and the question arose to their minds how the difficulty could be remedied. The inefficiency of revivals; the fact that of Christian work the churches do some; that evangelists and revivalists must do some; that some is relegated to other bodies; that lodges and other organizations must do some of it—all this was present to their minds. They saw that the churches were not doing it, or that, when they were doing it here and there, spontaneously, it seemed as though they were working at a disadvantage;

that an isolated church was endeavoring to work the whole field, while the whole field did not belong to one church; and it seemed as though no church could do its own work well, unless it was also assisting in doing the work of all the churches in a given community.

The association of pastors, to which I have already referred, made a computation of how many workers would fit a certain field or territory, and discussed the question whether to organize these workers first, or to arrange the map of the territory first, and match the workers to the work. This subject was long and carefully studied, and it was thought that, if the territory were divided into districts of one hundred houses each, which might lie right along on one side of the street, and if these districts were subdivided into "fields" having ten dwellings each, and a field assigned to each worker, the greatest practicable amount of good might be effected. In places where a large Catholic community was known to be, the number of workers could be increased. Then, if for every one hundred church members there could be drawn ten workers who would visit from house to house, with a director chosen from the same one hundred church members, who would efficiently lead them, apportion to them their respective fields, and watch over their reports and instruct and encourage them in their practical work, it was believed that this would be the most efficient and orderly plan of organization. Where there was a fraction of a hundred church members—exceeding fifty, in addition to the full hundreds—then another director and another set of ten workers should be chosen from that fraction.

It was found by experience that in the choice of these ten, it would be well to choose fifteen, because some are "going visiting," and some "don't want to," and some "can't"—which is the meanest "cant" ever uttered. So

it was found that if we counted the workers by fifteens, instead of tens, and held a third of them for a reserve force, we should be ready.

These ministers were united; their hearts were together; they had lamented over the matter together. They had decided not to call their church a "field" again. It is not their field; it is their *force*. The outlying community is their "field." They concluded that they were the representatives of this force, and had been appointed—called of God—to set them to work—thundering into their ears the admonition to go into the lanes and highways and compel people to come in; to say to every active member of their church that it was his or her duty to go at this work. They had lamented over the fact that often when they had pronounced the benediction and the congregation had gone out, many a pastor had gone down into his own heart, and after meditation had found himself involuntarily saying: "There, I have preached the gospel to the very people in this community who need it the least, while the people in this community who need it the most I do not preach to; I cannot get at them."

So these pastors made their arrangements. They chose their supervisors. They brought them together. Some of these men were deacons and some were not. They were all bright men, however, devout men, business-men—men that we felt would persevere. They came together—thirty-two of them, with nine or ten pastors. We had a pretty good meeting. We told these gentlemen what we proposed to do—that we proposed to organize these forces that had been given to us, and put them into the field and so work them that we would not have to blush for the fact that right in the sound of our church bells were families living, into whose presence the gospel had never been carried.

Some said it was impracticable. Others said, "We

tried a canvass here a few years ago and got papers and everything printed, but it fell flat. I do not believe in it." "Well," we said, "but this is not a canvass. This is a thing to be perpetuated. This is not a revival." The terrible thing about a revival is, that it stops. The "boxes" get hot, and the train stops. We thought we would try not to get the boxes hot, but to let the train go right ahead, steadily, but so that it would reach every house.

The supervisors said "Amen," and went ahead with the work. It was asked what should be done with the Catholics. We said we would do the best we could for them. It is a wonderful population—the Catholic population in Oswego. I never saw any Catholic population so unbigoted, or having priests so unbigoted. It fell to my lot to visit three priests on my side of the river. Two of them "did not know anything about it," and were apparently serene and unruffled about the condition of things. But one of them said, "If you can find some good-for-nothing Catholics that nothing can be done with, send them to me, and I know that I can point out to you a good many good-for-nothing Presbyterians, and when I find any such I will send them to you." Ever since that time, when he has met me that priest has said "Good morning, Father," and I have returned the compliment. But he said to me, "Our church relations are such that we cannot unite with you." I said, "All right; then I promise you that as an organization, when we have made our first canvass we will not instruct our workers to continue their visits on your families; we will leave you out.

We made a canvass of the districts and fields. We knew that they would shrink pretty well after the first visit. We knew pretty well about what districts would shrink, and about how much. We therefore arranged our map and made a list of houses. We intended to have a

list of ten houses to each field, and ten fields in each district, and we approximated pretty closely to that. Then we got some cards printed, bearing a request to a minister, whose name should be supplied, to call upon the person or family that should be indicated. The visitors were asked by the pastor to serve in this work. I do not believe they were voted for in any instance. Each church handled that matter as it saw fit, because we believed that every denomination should keep house in its own household after its own fashion. We were not asking one of the churches to give up anything. We were simply asking them to come together and capture the city for the Lord.

When the names of the visitors came in from the different churches, there were, I believe, thirty-five or forty from the Congregational church, and sixty-five from the two Presbyterian churches. Then we said, "Now, how shall we balance this matter so that not one of these denominations shall feel, or have any cause to feel, that there is any other one getting the larger part of this excellent loaf?" So we put the Presbyterian cards all in one basket, and put the supervisors in a row. They took out one card each. Then we passed the Methodist basket, and they took out one card each; then we passed the Lutheran basket, and they took out one each; so that when we got through, each of these men had ten tickets, representing various denominations, perhaps two of one kind, two of another, three of a third, and so on. The thing was pretty well balanced between the denominations. Then, each of the supervisors drew a district, and the workers drew their respective fields. But the supervisor may appoint them, in some equitable way, to their respective fields. It may be necessary to make some changes, however. One lady looks at her field and says, "Oh, that is on Orange Street, from Eleventh to Fourteenth. I never could visit there, in the world." When

asked why, she answers, "Because they are such fine houses." Very well. The supervisor very soon hears of another visitor who says, "I could not go down on the Flats for anything. If I had a good neighborhood I would go." "Then," the supervisor says, "swap." So that by a little adjustment of that sort the matter is arranged.

When I called my supervisors together, I do not believe I ever preached the gospel so well to any men as I did to those forty. Even then, some of them shrank from the work; but not many. Some could not go into fine houses; others could not go into the houses of the poor; others could not go into saloons. In that case they were told that if they found a place, such as a saloon, that they shrank from entering, they should report it to the supervisor. When we got the visitors together and heard their statements we learned much as to the revision of the plan and its further extension. Their suggestions were valuable. We gave them a schedule of blanks to fill, but we instructed them not to go about this work perfunctorily. We told them they were not census-takers, and should not go into a house and ask, "How many children have you?" and, "Where do you go to church?" and pull out their pencil and paper and put it down, but to say that they called in the interest of the church work, that everybody had heard about; that the house lay in the visitor's district, and that the visitor wanted to make their acquaintance. They had, however, taken pains to inquire, perhaps next door, and had noted down what they had heard about the family, so that they had a pretty good preliminary account before they entered. They left their blanks at home and filled out their report when they got back from their visit. We explained to them that their first monthly report would, necessarily, be defective. We hoped it would, because we wanted them to get acquainted. Some of them said, "Must I go every month

—twelve times a year?" Then they would say, "I cannot do that; I have so much work on hand now." But we said, "You can give one afternoon a month to the Lord." When the matter was fairly launched and the work started, there were very few who said they could not attend to it.

We called monthly meetings. At these meetings we held a long session. The first part of the meeting would be a meeting of the executive committee composed of a couple of laymen and a couple of pastors, and then a meeting of the supervisors and visitors. It was thought that where there were so many (there being 303 of them) they would be audience enough, and it was deemed best not to have the audience too large. We had the "question box" arrangement, with which you are all familiar. That was for the purpose of gathering their suggestions and especially their testimonies; and their testimonies are the most wonderful I ever heard in any class of evangelical work whatsoever. It is like a perpetual revival. It is quite common for them to say, "When I entered upon this work I thought I could never get used to it, but when I got used to it I would not give it up for anything." One of them said, "I would not have believed that a crippled, bed-ridden woman, nearly seventy years old, who has been confined to her room for three years (ever since she has lived in Oswego), would tell me that not a Christian, let alone a minister, has ever spoken one word to her." Another said, "If anybody had told me three months ago that I would go into a person's house and would be found praying with her, I should have scouted the idea; but when a sick woman told me that no one had spoken of religion to her for three or four years, and as I took her hand, she asked, with tears in her eyes, 'Can't you kneel down and pray with me?' I could not help doing it." We had many such experiences.

Now let us look at the results. For one thing, preju-

dices were broken down through personal acquaintance. I believe that this will heal more disorders in a community and stop more prejudices against the churches than anything else, and that it should be more generally understood. Let people become acquainted. Some people say to a pastor, "I have had nothing to do with church matters for ten years, but my wife has become acquainted with some of your church people and has got to going to your church, and the children are going to your Sunday-school; and I guess I'll go around to the church myself."

These pastors said they would not do anything, or make any appointment that would interfere with their attending the meetings of the supervisors and visitors on the night appointed for their meetings, and they kept their word.

Each visitor was provided with a card to be sent to a minister, asking him to call at the house indicated; that a family at that house had expressed a preference for the particular church of that minister. Some visitors reported that they had found it difficult to ascertain which church people had a preference for. When they asked the question, they would perhaps receive the answer, "Don't care for any of them." This would be followed up by the question, "In what church were you brought up?" To which the answer would perhaps be, "My husband was a Methodist and I was brought up in the Presbyterian church, but we don't care for any of them now." "Is this little boy the only child you have?" "Yes, Henry is our only child." "If Henry should die, which minister would you ask to officiate at his funeral?" "Oh, I suppose we would ask Dr. Stebbins." That is enough. Dr. Stebbins is requested to call upon that family. Sometimes when a minister is advised that a preference has thus been expressed for his church he has said, "I know that family.

I have passed the house many times, but I never knew that they had any Presbyterian inclinations." Or a Baptist minister would say, "Why, I know that family; but I never knew they were Baptists, or had any inclination that way." These visitors would report monthly the number of persons they had called upon. As a consequence of their labors there are recruits in the Sunday-school, in the prayer-meetings and in the church. Many persons will tell you, when asked how they came into the church, that Mrs. So-and-so had called upon her; that she had told her that she was brought up in the Sunday-school of such a church, and that the visitor had said to her, "Then won't you come up and take some interest in the church—your old church home?" And so she had come.

By this plan there is no opportunity for a clashing between the churches. A visitor, if a Methodist, would not ask a person whom she found with Presbyterian leanings, to come to the Methodist church. She knows that her duty is to pilot that woman to the Presbyterian church; and if a Presbyterian visitor found a woman inclined to the Methodist church, the visitor would pilot her there. It does not count any more, nor any less, to take a sheep out of one pen and put it in another. What we want is to get all the sheep.

This exercises a reflex influence that is wonderful. The pastors observe that the visitors, although so "overworked," as they are sometimes disposed to think, do not stay away from Sunday-school or from church service. They are all aglow when they come to the church, because they are filled with the spirit of the Lord that is engendered, through his influence upon them, by the work in which they are engaged.

As a consequence of this work our census is reliable, because it is being revised all the time. We know just

how many saloons there are, and how many children do not go to Sunday-school. We know just how many young people are leaving. Ministers very often say that the reports of our foreign missionaries are reliable, because they live in the communities of which they write; they know the habits of these communities, and they are honest men, who will not misrepresent. When they write anything for the public prints, we rely on them. So we know that anything reported by our visitors is correct, because of their personal visits to houses once a month for a year. We know the figures are reliable.

DENOMINATIONAL CO-OPERATION IN LARGE CITIES.

BY REV. A. F. SCHAUFFLER, D. D.,
OF NEW YORK.

For four men, passing over different roads, to meet at a given point, is not difficult. For four regiments to traverse four roads and meet at the rendezvous, requires careful management. For four armies to accomplish the same task, requires the highest degree of skill and the rarest talent. In the same way, for a few Christian workers to co-operate in aggressive effort is a simple matter easy of accomplishment. A larger measure of grace and a higher degree of ability is needed to unite four churches of the same or of different denominations in a given work. But to unite many churches of many denominations in the work of any large city, calls for the very highest degree of unselfishness, and the very wisest adaptation of means to ends.

Probably no man living has wisdom enough to lay out any plan of co-operation among denominations in large cities, that would be anything more than *ideal.* Before it could become a reality, it would have to be largely discussed and extensively modified. If, as the result of such discussion, any plan were eventually adopted, experience would soon point to needful changes.

In all discussion of our theme, one or two facts of past experience must ever be borne in mind. Foremost

among these is the fact that for more than a quarter of a century the tendency has ever been toward a tightening of denominational ties. Especially has this been true in great cities. The very power of a multitude of churches of the same polity concentrated in one city has made each denomination feel that it is sufficient unto itself, and need not look abroad for allies. The result has been that the segregation of these bodies has gone on rapidly, until to-day none ever thinks of asking what the other is doing. Each works along its own lines, practically ignoring the existence of the others.

There are at present, however, signs visible to the close observer—not many indeed, nor very well defined, but none the less real—that a turn in this denominational tide is slowly setting in. The problem of how to reach the masses is being discussed with an eagerness that augurs well for the future. The sad fact that in great cities the denominations have one and all been falling behind in the work of the church, is arousing anxious attention. In this case, as in so many others, to fully recognize the evil is a great step towards remedying it. The very existence of a great conference like this, which seriously discusses the question of denominational co-operation, proves that leading minds are actively engaged in seeking for the solution of a most difficult question. We have no idea that denominational barriers are about to disappear. But we do believe and devoutly pray that in that aggressive evangelistic work, which surpasses the resources of any single religious body, a form of co-operative effort may yet be devised and carried into effect.

As a feeble contribution towards this much-to-be-desired consummation, we offer the following thoughts in a tentative way.

Three methods of pursuing the work lying before the church are supposable.

First. Carry the work on in purely denominational ways. This has been tried for many years. That much good has been accomplished in this way, all gladly admit. That friendly rivalry even, when properly restrained, has had a wholesome influence, none will deny. But the fact remains that the work undone has steadily increased from year to year. In great cities, the world is gaining on the church. This may be explained by referring to the fact of immigration, but explanation does not do away with the stern facts of the case. Yes, in great cities, the world is gaining on the church. Purely denominational effort has not met the case. At least, in New York no single denomination has yet developed force enough to hold the ground against the adverse power of incoming godlessness. Our Episcopal friends, by reason largely of their greater solidarity of government, have come the nearest to this desired end. But even they would hardly claim that they had done all that the case demands. If, then, we may judge of the future by the past, something more than purely denominational work is imperatively called for.

Second. Carry on the work in an inter-denominational way. By this we mean, let the various bodies unite, and, through their representatives, push the battle into the lines of the enemy. Let presbytery and classis, association and convocation, co-operate organically in aggressive action. However desirable such union might be, we presume all would agree that, for the present at least, it is entirely impracticable. Before any such millennial consummation would be reached, denominations must have learned at least the lesson of territorial non-interference. This lesson is still unlearned and if learned, is unpracticed. There remains, therefore, only one alternative.

Third. Carry on the work in an undenominational way. Let the various bodies maintain each its own churches, as heretofore. But for the attack on the seats of Satan, from

which particular denominations have so largely recoiled, let undenominational energies be enlisted. While it may yet be too much to expect that presbytery or association shall officially recognize any work not under its exclusive jurisdiction, it is not vain to hope that individual churches may largely unite their energies in union work along strictly evangelical lines. In addition to this, there are many laymen of large means and larger hearts who will respond willingly to any call for help that comes from work well done. Much undenominational work is already being done, which from its very nature cannot be accomplished in any other way. The Young Men's and Young Women's Christian Associations, the Children's Aid Society work in emigration and in education, the Industrial Education Association and other kindred organizations, show their means and their workers from all bodies of evangelical believers. They stand as proof of the fact that undenominational work is not only possible, but actual. This liberal spirit may well be cherished and applied to new fields of activity. The London City Mission Society shows what can be done in the world's metropolis; and what has been so grandly accomplished there, is possible in our large cities. In New York an undenominational city mission exists, in addition to Methodist, Baptist and Episcopal city mission societies. That which has there complicated the problem and caused the three bodies above mentioned to withhold largely their support, has been the fact that, unlike the London Society, ours has gone so far as to establish churches and administer the ordinances. The New York society still receives aid from all denominations through individuals, but many churches have ceased to contribute, on account of the difference of opinion and of the proper ministry in the methods of administering the sacraments. Yet all these churches at the same time cordially acknowledge the evangelical and

Christian nature of the churches established by that society. Co-operation in any large city in undenominational work, such as visitation, night missions, gospel temperance meetings, neighborhood meetings, should be easy, and is perfectly possible. The initiative must in all such cases be taken by individual clergymen and laymen, since, as we have seen, official endorsement is not yet to be expected. We go farther than this, however, and believe that with wise management denominational co-operation is possible, even when the work is pushed in destitute districts as far as the establishment of churches in which the sacraments are administered. Under a recent change in the New York society, signs are already apparent that the support of laymen of various religious bodies is on the increase. Churches, also, which have thus far held aloof, are slowly falling into line, recognizing that the society fills a vacancy unfilled by any denomination, with the growth of a sense of need, and the proof that an undenominational body can better meet that need, at least in some of its phases; and with a corresponding growth of inter-denominational confidences, we are persuaded that the ground lost would be recovered.

THE CHRISTIAN RESOURCES OF OUR COUNTRY.

BY REV. JAMES M. KING, D. D., OF NEW YORK.

I.—HISTORICAL.

The Christian resources of our country rightfully claim all there is of Christ and the Bible in our history, government, laws, institutions, homes and hearts. And this embraces all that gives permanency to justice, and efficacy to mercy, and dignity to man, and glory to God. We have the cumulative resources of the education and Christian teaching of the near as well as of the remote past. We are the heirs of modern as well as of ancient history. We have the powers at our disposal, to dictate what the immediate and, with that, what the remote future of our country shall be.

When De Tocqueville, some fifty years since, returned to France and reported in permanent form the results of his wise and philosophic study of our institutions, he said: "Although the travelers who have visited North America differ on many points, they all agree in remarking that morals are far more strict there than elsewhere. It is evident that, on this point, the Americans are very superior to their progenitors, the English."

This same political philosopher said: "The new states must be religious in order to be free. Society must be

destroyed unless the Christian moral tie be strengthened in proportion as the political tie is relaxed ; and what can be done with a people who are their own masters, if they be not submissive to Deity ? It cannot be doubted, that in the United States the instruction of the people powerfully contributes to the support of the democratic republic; and such must always be the case, I believe, where the instruction which enlightens the understanding is not separated from the moral education which amends the heart.

" The sects which exist in the United States are innumerable. They all differ in respect to the worship which is due to the Creator ; but they all agree in respect to the duties which are due from man to man. Christian morality is everywhere the same. Christianity, by regulating domestic life, regulates the state. Every principle of the moral world is fixed and determinate. Religious zeal is warmed by the fires of patriotism.

" The greatest part of British America was peopled by men who, after having shaken off the authority of the pope, acknowledged no other religious supremacy. They brought with them into the New World a form of Christianity, which I cannot better describe than by styling it a democratic and republican religion. This contributed powerfully to the establishment of a republic and a democracy in public affairs ; and, from the beginning, politics and religion contracted an alliance which has never been dissolved."

These utterances, as intelligent citizens, we do well to contemplate. Refugees from civil and religious persecutions founded the nation, and the legitimate offspring of such a parentage was civil and religious liberty. Almost everything worth possessing in our institutions was secured for us by our Christian ancestors. Let us hesitate before we surrender the fortresses that are the foundations and defense of our institutions.

The state, under our form of government, historically and in fact, has to recognize Christian morality as the basis of its own existence; and, therefore, while it exists for secular and civil purposes, finds itself substantially the creature of Christianity. And whenever it has found itself engaged in a struggle for its defense or existence, it has never issued from the struggle until it has adopted for its war-cry some principle that has had its birth in Christian morality. Professor Atwater, of Princeton, has said: "Morality enters into the very being of the state, as the impelling and final cause of its formation. Its very end is to promote the prevalence of justice by self-imposed laws—imposed in the exercise of its own free activity by its own constituted authorities, and not by any alien power."

Church and state co-exist in this land, but they are not wedded. They have their individual work to perform. The secular interests are guarded and promoted by the state; the moral and religious interests, by the church. And yet so closely are they related to each other that the state depends for its existence upon the character given its citizenship by the church, and the church in turn receives protection from the state for its property, and from interference with its worship and instruction. Our experiment has proved that religious freedom is the best friend of genuine Christianity, and that it is also the best foundation for a "government of the people, by the people, and for the people." The voluntary principle is here the aggressive energy of Christianity. While we have no established national church, with obligatory membership, and no taxation for the support and promulgation of any creed, and while citizenship and political rights are independent of church membership, we are not a nation without religion. The union of church and state is a different question from the union of religion and the state.

Union in both of these cases is possible, but separation of religion from the state is impossible. A learned law writer has said: "Those things which are not lawful under any of the American constitutions may be stated thus: 1. Any law respecting an establishment of religion. 2. Compulsory support, by taxation or otherwise, of religious instruction. 3. Compulsory attendance upon religious worship. 4. Restraints upon the free exercise of religion according to the dictates of the conscience. 5. Restraints upon the expression of religious belief." It is not toleration which is established in our system, but religious equality. We accept this summary when construed in the light of our history.

II.—WE ARE A CHRISTIAN NATION.

Every government necessarily has some form of religion recognized in its State institutions, and is molded by its power. Historically, we are a Christian nation. The divine authority of the Bible is certainly taken for granted in the very make-up of our government. Every officer, from the President down to the lowest official, is inducted into office under the solemnity of an oath on that volume. The Christian religion, and the morality that it teaches, in one way or another, permeate all our institutions. Everything in our political system indicates the recognition of the principle that the Bible is the common standard of right and wrong in morals. In all the evidences of the prevalence of religion in a nation, we present an array most formidable. Look upon our Christian churches and Sabbath-schools; upon our colleges and seminaries of Christian learning; upon the distribution and study of the Bible; upon the sacredness of the Sabbath; upon the unstinted beneficence and multiform charities—almost all the overflow of Christian love. Government requires the Christian oath as the standard both for entering upon the duties of citizenship and office-holding. American juris-

prudence, as well as English common law, rejects the testimony of atheists, because an oath has no meaning, no sanction, in the mouth of one who does not believe in a just God and a future retribution. Government appoints days of thanksgiving, fasting and prayer. The Congress of the nation and the navy and army have their chaplains, with the salaries paid from the national treasury. States exempt church property from taxation, and employ the ministers of religion in all their penal, reformatory and beneficent institutions. The state punishes offenses against God and religion—such as Sabbath-breaking, blasphemy, perjury, sacrilege, religious imposture, and violation of burial-places.

Now, legislation is the expression of human sentiment, and it would seem to be the shallowest kind of pettifogging to claim that the legislation in these directions of a Christian people was dictated by a desire simply to lessen human evils, regardless of the fear and favor of God, whose expressed will taught man that they were not only evils, but sins. Dr. Woolsey, in noticing the legislation in these directions, says: "On the whole, while laws against irreligious acts notice them in part on account of their human evils, I cannot help finding in them another element, proceeding from religious feelings themselves, from reverence for the divine Being irrespective of their injury to human society. Man, in his legislation, cannot get rid of his sentiments; even in the later attempts at legislation, when the limits are more exactly drawn between that which is injurious to society in some specific way, and that which is sinful, the sentiment will assert its right in defining crime or enhancing punishment."

Christianity constitutes the most important part of the common law of the land. It is the strength of the law because it is intrenched in the sentiments and affections of the people. President Dwight, of the Columbia College

Law School, has recently written : "It is well settled by decisions in the courts of the leading states of the Union that Christianity is a part of the common law of the state. Its recognition is shown in the administration of oaths in the courts of justice, in the rules which punish those who willfully blaspheme, in the observance of Sunday, in the prohibition of profanity, in the legal establishment of permanent charitable trusts, and in the legal principles which control a parent in the education and training of his children. One of the American courts states the law in this manner : 'Christianity is and always has been a part of the common law of this state. Christianity without the spiritual artillery of European countries—not Christianity founded on any particular tenets—not Christianity with an established church and titles and spiritual courts, but Christianity with liberty of conscience to all men.'

"The American States adopted these principles from the common law of England, rejecting such portions of the English law on this subject as were not suited to their customs and institutions. Our national development has in it the best and purest elements of historic Christianity as related to the government of states. Should we tear Christianity out of our law, we would rob our law of its fairest jewels, we would deprive it of its richest treasures, we would arrest its growth, and bereave it of its capacity to adapt itself to the progress in culture, refinement and morality of those for whose benefit it properly exists."

Goldwin Smith says : "Not democracy in America, but free Christianity in America, is the real key to the study of the people and their institutions."

III.—DISTINCTIVE CHRISTIAN IDEAS.

The distinctive Christian ideas and teachings of the word of God belong to our invoice; individual liberty and the increased value set upon human life, honor to woman-

hood, and her elevation and emancipation, and the consequent elevation of man as this is recognized. From the moral necessities of the case the benevolence of the country is in Christian hands, or the offspring of Christian thought. Only Christianity is benevolent. Modern legal beneficence had its birth in Christ. The connection is inseparable between the Christian church and all those institutions which have the relief of human wants and the promotion of human well-being for their object. The spirit of Christian love foresaw that there would be permanent liabilities to suffering and want in this changeful and uncertain world of ours, which no extemporaneous charity could adequately meet. And this foresight has gladdened many a sad and weary heart, in spite of the abuses which human ignorance and indolence have permitted. Hence, out of Christian faith have arisen all over the land the institutions for the relief of sin-cursed and ignorance-cursed humanity. It is this power working with us, "with a force unchanged and unwasting, upon which democratic institutions are based, with educational, philanthropic and missionary enterprise. The hospitals for the sick, the asylums for the aged, the homeless and the orphan; the consecrated ministry of skill and genius to the blind and the deaf, as the fruit of which the blind become readers by their fingers, while the old miracle of the Lord seems repeated as the dumb are taught to articulate; the ministry to the insane and the imbecile, which has been carried in our time to such superb consummation; the ministry to even the criminal classes, who might seem severed by their offenses from further claim upon society, but for whom the plans of prison reform are incessantly at work"—all these illustrate the exhaustless Christian resources born of the new conception of man's duty to man.

Dr. Storrs writes: "In Virgil's fourth eclogue, written,

perhaps, forty years before Christ, he hails with song the birth of a child who is to restore the Golden Age. His figures seem caught from the prophecies of Isaiah. The boy of whom Virgil is supposed to have written was imprisoned by Tiberius, and starved to death in his solitary dungeon. The child of whom Isaiah wrote now leads in triumph toward unreached ages, the aspiring and hopeful civilization of the world. In his name is the hope of mankind. In the sign of his cross Christendom conquers.

"This Christianity has shown in itself the power to reconcile, to liberate, and to set forward nations, with a steadiness and a strength which had certainly before been unknown in the world.

"It has never been more signally declared than in recent years in amended legislations, expanded philanthropies, widened missions. It has made the enlightened and aspiring Christendom of to-day the fact of chief importance, therefore, in the progress of mankind; its true glory is that it has wiped the tears of sorrow from the eyes of its disciples and has comforted hearts which were desolate with grief; that it has given celestial visions to those who dwelt beneath thatched roofs, and has taught a happier humility to the proud; that it has shed victorious tranquillity on those who have seen the shadows of death closing around them, and has caused to be written over their graves the lofty words of promise and cheer, 'I am the Resurrection and the Life.'

"This is the diadem of this religion, sparkling with gems lucid and vivid, such as never were set in any philosophic or poetic crown. Because of these effects, and not merely for its influences upon cosmical progress, men have loved this religion with a passionate intensity beside which all other enthusiasms were weak. Because of these, if for nothing else, it will live in the world till human hearts have ceased to beat."

All beneficent conceptions of the fatherhood of God and the brotherhood of man had their origin in the Christian religion, and in their hold upon man constitute a part of our resources.

The Christian conceptions of God, of man, of man's duty toward God, of man's duty to man in politics and society, and the duties of nations toward each other, are the germs from which spring all the beneficent powers of the highest civilization.

Christianity improves man's condition by regenerating him, and does not seek to regenerate him by improving his condition. It has forced upon the mass of our population the sense of the necessity of righteousness in the spirit, as the source and the safeguard of righteousness in conduct, and has lifted into new purity the most depraved, who seem abandoned of God and man.

When its perfect purposed supremacy in the world is accomplished, there will be societies and governments as pure as the Sermon on the Mount, and as supreme over sin and evil as the incarnate Lord.

IV.—VOLUNTARY SUPPORT OF CHRISTIAN INSTITUTIONS.

While we are a Christian nation, absolute separation of church and state is one of our principal resources of strength. Voluntary conditions have been proven here to be the best promoters of a pure religious life among the people, in that Christianity here has made greater progress in an equal period than in any other land or age. Voluntary Protestantism is the very genius of republican government. Dr. Dorner, after visiting this country in 1873, said : "Columbus was encouraged by the hope that the new land would serve the honor of our Redeemer. This is not accomplished in the sense of Columbus—through the conversion of the heathen—but in a far higher sense. The discovery of America has a connection in time

and spirit with the reformation, for, as it were, a new land arose from out the sea to serve as a bulwark and a reserve for the church of the Reformation. The Americans feel already that they have a special mission; namely, to march in their fresh, earnest way into the fight against the skeptical and the superstitious, at the same time showing Christianity in a new light, as a living force which needs no outward human aid in order to make itself respected, but which free spirits most need."

Dr. Schaff says: "In the United States, where all denominations are equal before the law, and stand on the same voluntary footing of self-support and self-government, the Christian activities keep pace with the enormous tide of immigration and the intellectual, social and commercial growth of the people; and churches, schools, colleges, seminaries, libraries, home and foreign missionary societies, and all sorts of benevolent institutions are there, by the joint zeal of the different denominations, multiplying with a rapidity that has no parallel in the annals of the past."

V.—HIGHER EDUCATION.

The higher educational resources of the country are largely under Christian control. There are 370 colleges and universities in the United States, with 3,000 professors instructing 35,000 students. About eighty per cent. of the students are in denominational colleges, and ninety-four per cent. of the students in denominational colleges are evangelical.

Institutions for higher education in the United States, under control of evangelical churches, have in attendance, so far as can be ascertained (with at least one-tenth not reporting), over 58,000 students, with property and endowment funds valued at over $34,000,000. It is possibly not an extravagant estimate to put the number of

youth who are students in the advanced educational institutions of the churches at 175,000.

There are 120 theological seminaries of evangelical churches in the United States, with 4,000 students, and the rate of per cent. of increase of students in literary and theological institutions over the increase of the population is higher than at any period in our history.

VI.—THE COMMON SCHOOLS.

Fenelon says, "Moral education is the bulwark of the state." The idea of the common school is traced to an act of the colonial legislature of Massachusetts in 1642. At first it was a strictly church school, in charge of the minister of the township, and the children were carefully taught in the orthodox faith. The school-master was next to the minister. The religious requirements were incorporated in the laws. The present and former generations of the population have been educated in schools that were never merely secular. In fact, we have not attempted purely secular education until recently, and that only to a very limited extent. While there has been no national system of public schools in the past, and while uniformity has proved itself to be, perhaps, both impracticable and undesirable under our form of government, it is to be hoped that the Christian sentiment of the people will see to it that the future develops no purely secular system of education for our citizenship. And while the local-option plan, leaving the whole question of the character of the instruction to the local school boards, to be decided by them according to the composition and wants of the community, is likely to prevail, it is to be hoped that the friends of Christian morality will come to the defense of the right of the children and youth to a kind of instruction that recognizes their responsibility and immortality, and reminds them of the fact that our institutions are the fruit of the Christian faith.

The public school system, pressed into secular uniformity, cannot meet the moral needs of our mixed population and cannot meet the demands upon a Christian people or promote the interests of genuine Christian morality. Christianity must solve the question of the education of the masses upon Christian and not upon secular grounds.

We are about convinced that the time has come when we must *demand* that the state, assuming to teach its citizens as a preparation for the responsibilities of citizenship, must not only recognize Christianity as the religion of the people, in conformity with historic and judicial precedent, but must require the teaching of Christian morality wherever education is supported by taxation or by state grant.

And not only must we insist upon the common schools teaching Christian morality, but when the state (as with us) enters upon the questionable work of higher education, and seeks to prepare teachers for their work in the common or higher schools, then we must put the salt of Christian morality in at these fountain-heads, or make up our minds to forfeit the respect both of God and of good men, and invite a reign of irresponsibility and immorality.

We are told that history and precedent have nothing to do with this question in its present demands for solution. As well might the individual say that birth and educational opportunity have nothing to do with determining present duty. We are told that we must keep retreating until we reach tenable ground. This is the cry of the enemies of righteous government and of humanity, and it ought not to be echoed by the lovers of goodness or of God.

Is it not time for the populations that give character to our civilization and stability to our government to assert themselves? Is it not time to return to the foundation principles upon which our liberties and integrity as a nation rest? Is it not time to banish this sickly sentimen-

tality that, under the hypocritical concession of religious freedom, retreats in the presence of secularism, of Jesuitism and of atheism?

VII.—THE CHRISTIAN SABBATH AS A CIVIL INSTITUTION.

Deluz, of Geneva, says: "At the very foundation of the question of the Lord's day, which we seek to enforce, is nothing less than physical and spiritual health, family and Christian life, national prosperity, and the advance of the kingdom of God."

We have the Sabbath with its sanctions protected by law in almost all the states. The civil Sunday could not stand a decade without its Christian sanction by the consciences of the God-fearing, whose power placed the legal safeguards on the statute-books. It is a physical boon; it enhances social and family life; it saves many from incessant groveling in low and depressing employment; it breaks in upon the anxious, restless ambitions and rivalries of life: it tones down distinctions between rich and poor, capitalists and laborers; it gives breathing time, which, at the least, may be used aright. It is used by multitudes as an opportunity for religious duties, where they are met by the word of God, believe, and are saved. As a witness for God, a memorial of bliss, and a promise of enduring rest provided by our loving heavenly Father, the day itself possesses power for good.

VIII.—FINANCIAL AND MATERIAL

It is estimated that with our agricultural, mining and manufacturing resources at all adequately developed we can sustain and enrich a population of 1,000,000,000. Our present wealth as a nation is estimated at over $50,000,000,000, constituting us, while the youngest, the richest nation on the globe. At least $10,000,000,000 of this wealth is in the hands of members of evangelical churches.

Emerson says: "We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race."

Providence has placed the material as well as the spiritual resources within our grasp, and has promised to back us with omnipotence. It is for us to say what shall be the issue of the experiment.

Dr. Strong says: "For Christians to apprehend their true relation to money, and the relations of money to the kingdom of Christ and its progress in the world, is to find the key to many of the great problems now pressing for solution. Money is power in the concrete. It commands learning, skill, experience, wisdom, talent, influence, numbers. It represents the school, the college, the church, the printing-press, and all evangelizing machinery. It confers on the wise man a sort of omnipresence."

Dr. Bushnell says: "Talent has been Christianized already on a large scale. The political power of states and kingdoms has been long assumed to be. Architecture, arts, constitutions, schools and learning have been largely Christianized. But the money power, which is one of the most operative, and grandest of all, is only beginning to be; though with promising tokens of a finally complete reduction to Christ and the uses of His kingdom. That day, when it comes, is the morning, so to speak, of the new creation."

No man has been authorized by the Master to dictate to man the measure of his capacity to give money. The basis of Christ's judgment of man's stewardship is not what a man gives, but what he withholds. An enlightened mind, a cultured conscience and a sanctified heart can only determine the extent of the Christianized money-eyed resources of our country.

The consciousness of stewardship in the use of money

was never either relatively or actually so general as now, implying a rising tide that hastens on to flood; proving the potency of Christian love in human hearts to conquer selfishness and to create a spirit of sacrifice.

IX.—NUMERICAL EVANGELICAL STRENGTH.

The evangelical churches number 112,744, with 83,854 ministers and 12,132,651 communicants. Multiply this number of communicants by 3½, the lowest multiple used by discreet statisticians, to get the number of adherents of evangelical Christianity in our country, and we have 42,464,278. These churches have accommodations for 25,000,000 people, with a property valuation of $600,000,000.

X.—ROMAN CATHOLICISM.

This is an Evangelical Alliance, but in estimating the Christian resources of our country we cannot in justice ignore the Latin or Roman church. It has vitality in so far only as it is Christian, and this is equally true of Protestantism. Its wholesome restraints upon ignorant multitudes, its benevolences, its ministrations to the sick, afflicted and poor, and its care for neglected childhood, are all commendable. It has, already, in multitudes of its membership and adherents, yielded to the molding influences of the public schools, and to the transforming power of republican institutions.

It is far better for its adherents to be under its influence than to be unchurched and unbelieving. Say what we may concerning its defects, deplore its corruptions and traditions of men and its political power, yet multitudes of those who bow at its altars are there because they are feeling after the Christ ; and can we doubt that he emerges from the mummeries, and putting aside the intervening priest, touches the bruised souls and feeds the hungry hearts ?

The Roman Catholic church has in our country 154 hospitals, with 30,000 inmates; 320 asylums, with 40,000 inmates; it cares for 20,000 orphans; it has 124 Jesuit and other colleges and institutions of high grade, with 19,000 students; it has 577,000 students of all classes under its instruction, and its church buildings and other edifices number about 4,000, with a church seating capacity of 3,000,000.

It claims as members and adherents, 7,000,000 of our population, and it has property valued at $70,000,000.

XI.—MISSIONS.

The demands for Christian work of our extended domain, and the composite character of our population, have so broadened our scope that our people are more and more realizing their obligations to send the gospel to all the foreign nations that contribute to our population. And every dollar and Bible and missionary we send abroad, in accordance with the divine law, increases the wealth of the remaining resources. The invoice of our Christian resources in organized form can only be approximately tabulated. Local, national and denominational societies for home, city and foreign missions, for the publishing and distributing of tracts and Bibles, for promoting Sunday-schools, for advancing temperance and education, for providing outlets for all conceivable forms of benevolence, utilizing a mighty host of workers—of these the only accurate record is kept on high.

The foreign missionary societies of the evangelical churches have in the field 2,00. missionaries; the laborers of all classes number ove 13,000; the communicants, 332,000; mission scholars in their schools, 152,000; and they now contribute about $3,000,000 annually for their support.

About $4,000,000 annually are contributed for home

missions. This is an inadequate representation, because it does not include the uninvoiced amounts given by local home missionary organizations, and individual church efforts in the cities and centers of population.

The steady movement upward in benevolence places momentum in the invoice of our resources. In 1850 the receipts for home and foreign missions were $1,232,000. In 1886, $7,000,000; an increase calling for gratitude, but not for special congratulation, and certainly not for boasting, when we consider the undoubted fact that about $10,000,000,000 of the wealth of the country is in the hands of members of evangelical churches. It must in justice, however, be remembered that a multitude of these church members are the subjects of missionary benefactions, and the limited number who do give are also contributors to all other benevolent and philanthropic causes.

XII.—THE UTILIZED ENERGIES OF WOMANHOOD.

The broadest opportunities for the exercise of the gifts and graces of Christian womanhood constitute one of our mightiest modern resources of strength. The mourners and comforters of the race, as women have always been, make up two-thirds of the membership of the Christian church. They were the last faithful friends of the Nazarene at Calvary and the first preachers of his resurrection. In leading souls to Christ, in self-sacrificing ministrations to the diseased, the poor and the sorrow-stricken, in mission fields, in molding the character of youth, in temperance, and in all reforms based on the well-being of man, and in mitigating the horrors of war, genuine Christian womanhood is exalting, the gospel ideal of stewardship, and that without unsexing herself, or trenching upon the well-defined scriptural prerogatives of man. Aside from the multiform works of Christian women in home directions, women's foreign missionary boards are now support-

ing about 1,000 missionaries and teaching about 20,000 pupils, and ministering to a great multitude of sick and distressed in heathen lands.

XIII.—RACE.

Christianized Anglo-Saxon blood, with its love of liberty, its thrift, its intense and persistent energy and personal independence, is the regnant force in this country; and that is a most pregnant fact, because the concededly most important lesson in the history of modern civilization is, that God is using the Anglo-Saxon to conquer the world for Christ by dispossessing feebler races, and assimilating and molding others.

Dr. N. G. Clark says: "The English language, saturated with Christian ideas, gathering up into itself the best thought of all the ages, is the great agent of Christian civilization throughout the world, at this moment affecting the destinies and molding the character of half the human race."

In our country, the ends of the earth, with all forms of civilization, come to us, and this Anglo-Saxon blood, baptized by the Spirit of God, can impart its own virtue to the amalgam, producing "a more powerful type of man than has hitherto existed, a civilization grander than any the world has known," and that, not as the result of conquest by wars, but conquest by assimilation.

XIV.—THE FREEDOM OF THE PRESS.

Evangelical Christianity must gladly accept and utilize the irrepressible publicity of the nineteenth century, never reviling nor restricting the liberty of the press, except when it commits offenses against natural rights. It is one of our principal sources of power. The right solution of social and political questions closely connected with Christianity necessitates that every voice should be heard save

that of open and criminal revolt. Repression would retard solutions.

De Pressensé says: "Perfect liberty of thought is of the first necessity, not only for what is good and true, but for that which is false and bad." Jeremiah records for God: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

Error refutes itself in the act of showing itself. A hidden evil is the only incurable one.

Milton said: "Though all the winds of doctrine were let loose upon the earth, so truth be among them we need not fear. Let her and falsehood grapple. Who ever knew her to be put to the worst in a free and open encounter?"

The religious press, and very much of the work of the secular press, in furnishing religious intelligence and in the discussion of public questions from the Christian standpoint, as many, if not most of them, do, as educators of the public conscience, are among the most powerful agencies for Christian civilization.

There are published in the United States nearly 15,000 newspapers and periodicals, about 9,000 being published weekly. The entire circulation would probably reach 25,000,000 copies, while the entire number of copies would exceed in a single year 2,000,000,000.

Of religious newspapers and periodicals there are about 700, circulating more than 120,000,000 copies annually. The relative increase in the circulation of the religious press is in advance of the secular press. The receipts of the religious publication houses of the evangelical churches have reached an annual average of $5,000,000.

XV.—LATENT POWERS.

Among our resources we must count the latent power in individual Christian lives, which is mightier than the

developed and revealed. This is also true of the latent power in numbers and in capacity for work in our churches, and in the latent financial resources of our membership. Let the nominally Christian people of this country go to praying, and then go to living and acting in accordance with their prayers, provided only they close their praying with the Lord's Prayer, and this nominally Christian nation would speedily become actually Christian, and instead of assembling to determine how best to defeat the devil, we should soon assemble to welcome the descending Lord back to a world that crucified him, but now made ready to crown him. Pentecostal blessing would liberate all these latent energies. When shall these dry bones live and move?

XVI.—THE DIVINE PROMISES.

The Christian resources of our country are made up of the invoice of all of Christ's possessions in this goodly land, and of all of Christ's promises. "The kingdoms of this world" are his. "All power is given unto Him in heaven and in earth." But the question is, How much does man, the steward, concede to Christ, the Master and Proprietor? We must not forget that we are to act as though we belived the fact that all our resources are essentially Christian. They belong to God, whether we admit it or not.

"This is the victory that overcometh the world, even our faith." "All things are possible to him that believeth." "If God be for us, who can be against us?" "How shall he not with him also freely give us all things?" Inspiration perfectly answers its own question.

"For all things are yours; whether Paul or Apollos or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." No wonder the apostle cries out in holy triumph in the face of foes, "I can do all things through Christ which strengtheneth me."

His abiding presence inspires us; the memory of his past dealings impels us; the promise of his coming draws us. We are encompassed about with omnipotence. Let individual Christians stand shoulder to shoulder, not inquiring of one another whence we came, and how we are called, but rather, what we desire and whither we are tending. Our symbol a cross, standing luminous by the side of an empty grave. *In hoc signo vinces.*

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." When these truths become the common experience of individual Christians, the millennial light will burst over the mountains.

XVII.—THE POWER OF THE HOLY SPIRIT.

"When Jesus ascended up on high and led captivity captive," he "gave gifts unto men." "When the Comforter is come, whom I will send unto you from the Father, he shall testify of me, and ye also shall bear witness." "Ye also." The Holy Spirit is not our accompaniment; we are his.

The office-work of the Holy Spirit is now more intelligently and more extensively recognized in religious effort, as the sole dependence of the church for effective work, than has been the case in centuries. This has given tone and character and potency to religious experience, and heroism and endurance to religious zeal. It has inspired the thought and experience of the priesthood of believers with its personal dignity and personal responsibility, taught by evangelical Protestantism, and has expanded it into spiritual and practical results, with the highest type of piety and personal godliness yet attained by relatively large numbers in any age. It has inspired this Conference with the universal approval of good men of all varieties of evangelical thought, of the new plans and purposes for utilizing dormant Christian energies, and

Christianizing the thoughtless and neglected, and for massing the forces of righteousness.

Resources of history, character, money, machinery, education, numbers, the press, a chosen race, and the divine promises, are all necessary instruments, but they are strengthless and useless for good, either singly or in combination, until baptized by the Holy Spirit; then, singly, they take on strength, and, massed, they become as omnipotent as God. These human appliances, wielded by the Holy Spirit sent by Christ, shall become like him, sweet in sympathy, pure in holiness, vital with love. If from this time forth in this capital city, where is located the fountain of our country's law and the throne of our nation's power; if in this favored land the saved sons of men would put on the whole armor of God; if all the daughters of Zion would clothe themselves with the beautiful garments of salvation, and, baptized by the Holy Spirit, would move together for the renovation of a heritage once uncursed with sin—no pen or pencil could picture the result. Godless temples would tumble; incense burning to unknown gods would be quenched; air polluted with blasphemy would be purified; ignorance would flee away; the flood-gates of intemperance would be closed; the fires of passion would be quenched; and fountains of bitter tears would be dried up. Every hill-top would glimmer with the light of truth, and every valley show the temple of our God.

"In the wilderness would waters break out, and streams in the desert, and the ransomed of the Lord would come to Zion with songs and everlasting joy upon their head, and sorrow and sighing would flee away."

"Come, Holy Ghost, our hearts inspire;
Let us thine influence prove;
Source of the old prophetic fire,
Fountain of life and love."

In our centennial year the French people proposed to place, and have since placed at the gateway of our commerce, upon an island in New York Harbor, a bronze statue of liberty, more than a hundred feet in height, standing upon a pedestal of the same elevation. This majestic statue towers by day against the sky, while by night streams of light radiate from the head. It is the first object seen by those who come down to the sea in ships as they approach our coasts from every clime, telling them the story of our free institutions. Let us pray that Jesus, the great liberator of our race, may so get the mastery in this nation that the immigrant coming to our shores, and entering the gateway of our liberties, shall find his eyes looking first upon works of righteousness; and that the first sound that greets his ears shall be a voice crying, "Behold the lamb of God, which taketh away the sin of the world." Then shall we not only rejoice in the centennial of our national liberties, but in the millennium of gospel liberty.

THE CHRISTIAN RESOURCES OF OUR COUNTRY.

BY PRESIDENT D. C. GILMAN, LL. D., OF BALTIMORE.

The speaker to whom we have just listened with the greatest interest has gone over so wide a field, and yet has shown so much power of compressing what he had to say, that those of us who follow can only take up some of the subordinate themes which he has introduced, and expand them. I invite your attention to the intellectual resources of this country, and especially their relation to the advancement of religion. But I find even this theme far too suggestive. I should be glad to spend all the time allotted me in a discussion of popular education, as secured by the American system of common schools; but instead, I can only say, Long may they live. May their imperfections be removed, their deficiences supplied, and may they never fail to receive the confidence and support of Christian people. It would be an agreeable task to devote my half hour to the American system of college education, and to show how, under the influence of Christian churches, the higher general instruction of the country has hitherto been supported; but instead, I can simply express the hope that these institutions may continue to be successful in training up youth for the service of church and state.

I choose a different phase of the subject, and remind you that we have entered upon a new epoch—the age of universities as distinguished from colleges, and that their influence upon the advancement of Christian faith has not yet been measured among us. If there are any persons present unfamiliar with the terms employed in college circles, let me remind them that calling an institution a university does not make it one. Now, as formerly, there are nominalists and realists. You may have the name without the substance; you may have the reality without the charter or the style. For example, the Smithsonian Institution and all the allied organizations for scientific activity in Washington, exercise two at least of the most important functions of a university—"the advancement and diffusion of knowledge among men." They constitute a university. Elsewhere, likewise, are men at work in faithful, laborious researches without the aid of university resources, but in the full possession of the university spirit. If it is necessary before this audience to distinguish between colleges and universities, let me say that colleges are to teach what is known, to discipline youth in habits of intellectual vigor, to develop character; while universities are partly for providing professional education and partly for promoting inquiry, investigation and discovery in all departments of human thought. The best collegiate professors are gifted teachers; the best university professors are gifted thinkers. Perhaps the highest duty of a university is the ascertainment of truth. They save from the inheritance of the past the gold which is buried; they dig from hidden veins the precious ore which has never been brought to light; and the old gold and the new, refined and stamped, are blended in the currency of mankind. During the last twenty or thirty years great progress has been made in this country, in the actual development of these ideas, and we are living in the founda-

tion days of universities—some of them built upon sand, and some of them on rocks.

It is quite worth while, in a conference like this, to consider whether these establishments growing up in every part of the land are to be helps or hindrances to religious faith. Many persons are filled with apprehensions, particularly as they see certain doctrines in which they have trusted, proved erroneous, and statements which they have thought to be facts, abandoned as derelicts. Under these circumstances a survey of a broad field is called for—a survey which will clearly show that in the long run universities uphold ideality, spirituality and faith.

I can do little more than indicate in this brief address, the line of arguments which may be followed when universities are assailed as the foes of Christianity.

Universities are in fact the children of the church. The great historic foundations, from the time of Bologna—about to celebrate its eight hundredth anniversary—attest the fostering care of the church before the days of the Protestant Reformation; and from this later date until now, the various religious bodies of the world have sought to strengthen their influence by means of kindred organizations. Protestants and Catholics have vied with one another in the maintenance of these schools of superior study.

Recall the biographies of intellectual and religious leaders. Wycliffe, the morning star of the Reformation, was master of Balliol College in the University of Oxford. Luther was a professor of Philosophy in the University of Wittenberg, when he nailed his famous propositions upon the door of the castle church. Francis Xavier was sent to the University of Paris at the age of eighteen. "The university at that time," we are told by a good authority (H. I. Coleridge), "was neither perfect in discipline nor immaculate in morals, or even in orthodoxy. Young men

were exposed to as great temptations as are now incurred by the students of any continental university." "From dangers like these, he was saved by means of the greatest of all blessings which he received at Paris, the friendship of Ignatius Loyola." The influence of Calvin as an interpreter of the Scriptures, has been attributed largely to the fact that while studying in the Catholic college at Bourges, he was taught by a German the Greek language, and introduced to the study of the New Testament in the original, so that (as he himself tells us) "all who were desirous of a purer doctrine were in the habit of coming to him, though a novice or tyro, for the purpose of learning." It was at the University of Oxford that John and Charles Wesley were first called Methodists, because they were so methodical in their religious lives and so strict in the performance of their religious duties. The great Cardinal Newman, universally acknowledged by the Protestant and the Catholic alike, to be "one of the most remarkable men whom the English church has produced in any century," shows in every stage of his life the effects of his Oxford education. Frederick Denison Maurice, one of the most influential of our contemporaries, spent all his days in the university atmosphere, the medical school, the college of law, Kings College in London, and at length the University of Cambridge. Who in our day has done more than he to uphold the ideas of spiritual religion? Arthur Hallam wrote to Gladstone, very many years ago, "The effect which Maurice produced on the minds of many at Cambridge by the single creation of the Society of the Apostles, is far greater than I can dare to calculate, and will be felt directly and indirectly in the age that is upon us.

In reviewing Maurice's "Christian Socialism," the Rev. Llewellyn Davies says: "What was paradoxical in Maurice's teaching—and it must be admitted that there is much

in it that had this air—is due chiefly to his seeing God in all things, and all things in God. I cannot think there has been anyone since the first age of Christendom, however full of faith, in whom this kind of sight has been quite so habitual as it was in Maurice."

If, instead of looking at individual lives, we consider the origin of religious movements, we shall again perceive the influence of universities. In all great crises of thought their counsel is sought. In the Reformation they led men back to the study of the original texts of the Scriptures. They restored to due consideration the Greek and Hebrew languages. They gave us the authorized version of the English Bible ; to their professors we are largely indebted for the recent revision. Of the translators of the authorized version, it is said that nine were sooner or later Professors of Greek and Hebrew in Oxford and Cambridge, and nine were heads of colleges. A still larger proportion of the recent revisers were professors of Greek and Hebrew. Universities have unraveled for us the hieroglyphics of Egypt and the cuneiform inscriptions of Assyria and Babylonia. Their scholarship has turned the discoveries of archæology to the explanation and support of the sacred texts. The Oxford movement of the last generation, however we may regard it, was the manifestation of religious faith and fervor in a society of scholars. Even to-day, some of the noblest examples of devotion to the religious welfare of mankind are found among the scholars of the English universities ; some of whom devote their lives to labors beyond the seas, and others with equal self-renunciation engage in philanthropic labors among the outcast and the needy in the cities at home. Lord Acton, in the opening article of the new *Historical Review*,* makes this significant remark : " The academic socialists are proceeding to reconstruct history, making property and the social

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condition the determining factor, above the acts of government or the changes of opinion ; and this is by many degrees *the most important addition made of late years to historic science.*" There is no nobler indication, none more hopeful, than the eagerness with which young men are studying these social questions, and the readiness with which they are throwing themselves into every effort for the good of their fellow-men.

These are but illustrations—a few chosen almost at random from a multitude that might be given—of the influence of universities. Why should we not be assured that universities will always promote the highest nature of men? They are devoted to the study of the nature and history of man, and to the nature and history of the microcosm in which he is placed ; and their discoveries perpetually lead up to the recognition of moral laws governing human society, and to the evidence of an infinite power holding the atoms in their place. So too the methods they employ are particularly directed to the ascertainment of truth and the detection of error ; and these methods are those which all men everywhere can make use of. Moreover, the end in view—the ultimate end of all educational and scientific effort, as well as of all legislation and statesmanship—is identical with that at which Christianity aims, that which was heralded in Judea nineteen centuries ago, by a multitude of the heavenly host, saying, "Peace on earth, good-will to men."

Great results have followed in this direction from the activity of universities. I might rehearse its material results—such, for example, as the series of discoveries which have given to this part of the nineteenth century the name of the age of electricity—discoveries which have entirely changed our commerce, our diplomacy and our missionary efforts. I should prefer to dwell upon the establishment of the principles of international law by the

agency of Christian scholars, from the days of Grotius until now. When, a few weeks ago, the deputation of members of Parliament visited Washington to urge the necessity of arbitration in disputes between states, a company of university professors with other scholars were assembled in Heidelberg for the study of questions in international law tending to the preservation of peace. In another subject, progress has been made within recent years full of actual and expected benefit to mankind. I refer to the group of studies known as biological, which have thrown a flood of light upon the physiological nature of man. Advancing in their train, comes pathology, the clearer recognition of the origin and development of disease, and consequently the discovery of remedies for many of the ills which beset humanity. Psychology, interpreter of the subtle relations which exist between the spiritual nature of man and the corporal tenement in which it resides, is at work in the house of Physiology. It is exposing the errors, the blunders and the deceits of the insidious impostor and ignoramus, that poses under the name of spiritualism ; it is revealing the laws of the brain and nervous system, our thinking apparatus ; and is establishing, as it seems to me, the insufficiency of all materialistic theories respecting the nature of the intellect and soul. From these studies, which a few years ago were looked on with so much distrust, we have already learned so much that is fraught with good, that alarm is silenced, and expectation is alert. Natural theology in now drawing its arguments from biology, and one of the ablest defenders of the faith, now living in England (Dr. Fairbairn), has clearly declared his opinion that "Rightly understood, evolution mightily strengthens the argument for the being and continued activity of God. It gives," he says, "not simply a new and truer doctrine of the Creator, but a sublimer and diviner doctrine of Providence."

In view of all these things, no one ought to be afraid of the advancement of knowledge; no one ought to be afraid of institutions engaged in the pursuit of knowledge. Every one who believes that the world is organized upon a plan, should also believe that it is the duty of intellectual men to discover and reveal as much as they can of this plan. Every one should recognize in universities, resources consecrated to the establishment of truth, and should hold them precious.

But, you will ask me, "Does not error creep into university work? Are not many things taught that are not truths, inaccurate assertions, unverified hypotheses, unwarranted opinions?" I cannot deny that this is so, but I will ask you how these errors are to be got rid of? Is anything human perfect? Are the workings of our own minds perfect? Is human society perfect? Is the Christian church perfect? Do not errors creep into the most sacred deliberations? How are we to eliminate these errors? Only by the prosecution of the search of truth, only by training scholars in the detection of error If there is an error in mathematics, it must be the trained mathematician who will detect it. If there is an error in biology, it is the trained biologist who will reveal it. If there is an error in chemistry or physics, it is the skilled chemist or physicist who will eradicate it. If we would get rid of error in the instructions of universities, and in the opinions of society at large, we can succeed only by prosecuting the search after truth, by men of the highest education, who will record what they find out; who will give to the world processes and results that every one else may test, criticise or combat, until the truth itself is established. In all the difficulties that beset us, and they are many; in all the dangers to which youth are exposed, and they are many; in all the perplexities that communities and churches feel, and they are many—let us never fail to

believe in the progress of truth, the attainment of knowledge, the advancement of science. In time when error is heard, when unworthy leaders are at the front, let us be assured that in the long run, in the progress of centuries, even in the progress of decade after decade, the world grows better. As misery, vice and sin grow less, religion has a freer field, and Christianity extends its invigorating and uplifting influence.

As I look at the progress of our times, hear the discussion of many theories, watch the rapid march of research, and come into contact with minds of various orders, I am more and more impressed by the fact that in the advancement of all things valuable, silent, quiet, unseen forces are steadily at work. In every military campaign there must be soldiers at the front, and soldiers in the rear; those who face the enemy, and those who make the plans. So in the advancement of good ideas, there must be those who encounter face to face their opponents, and there must be unseen forces working steadily to provide the principles that others will apply. I often ask what branch of the Christian church will be the first to place on its flag and assert everywhere that Science is the handmaid of religion, that every effort made to extend the domain of human thought, and to interpret the plan of the creation, is an effort to extend the reign of righteousness and truth. When the churches thus more fully recognize the value of advancing knowledge, and when universities more heartily recognize the truth of Christian doctrine, as well as the beauty of Christian life, then shall we say with the Psalmist, "Jerusalem is built as a city that is at unity with itself." "Peace be within thy walls, and prosperity within thy palaces." Then will men acknowledge, if they do not now, that the beauty of poetry, the truth of science, the exactness of philosophy, and the faith which as Christians we hold most dear, are so many agencies by which the

race is helped, or so many instrumentalities by which individuals are fitted for the world that is to come.

With the motto which the Secretary of this Conference introduced upon the title-page of his instructive and impressive volume entitled "Our Country," I will conclude these remarks: "We live in a new and exceptional age; America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race."

But I will add to this motto these words of Isaac Taylor: "It is the first characteristic of spiritual Christianity, that it attaches a sovereign importance to TRUTH, as furnishing the only solid support for the motives of self-government, purity and charity."

THE CHRISTIAN RESOURCES OF OUR COUNTRY.

BY REV. W. E. HATCHER, D. D., OF RICHMOND.

The call for this Conference was startling. It rang like a fire-bell in the night, and there is something positively pathetic in the intense and devout response with which it has been met. But why are we here? Not to indulge in unthinking and self-complacent optimism, nor yet to express a doubt as to the conflict. We are not here to determine whether with ten thousand we are able to meet him that cometh with twenty thousand. He has already come, and the battle between the Prince of Light and the legions of darkness is raging. This is a council of Christ's warriors around the camp-fire, to study the movements of the enemy, estimate our own strength, and whet our swords for that war which can never end until the crown of our republic has been put upon the brow of the Captain of our salvation.

The summons which called me to take part in these discussions sounded like a paraphrase of the olden cry:

> "Watchman, tell us of the night,
> What its signs of promise are."

Standing here a southern stranger, I beg modestly to make my answer from the Christian watch-tower of the

South. This I do in no narrow spirit, and with no wish to bring the South into any unpleasant contrast with any other portion of our country. I adopt this course, only because of my better acquaintanceship with the South, and because too it is always easier to grasp a great subject by examining it in its several sections. We are now studying the Christian resources of our country, by which I understand all the means, actual and possible, within our reach for confronting the evils now rampant in our midst, and for bringing the millions of our population beneath the peaceful reign of Him whose right it is to rule.

It may help our investigations to look at a few figures.

In the southern states, in which are included Virginia, West Virginia, Kentucky and Missouri, as well as those states south of them, we have a population of nearly 19,000,000, of which 12,000,000 are whites, and 7,000,000 are negroes. As to the religious status of this part of our population, I present these figures:

	Ministers.	Church Members.	S. S. Teachers.	S. S. Scholars.
Presbyterians, all branches...	2,300	350,000	26,800	224,000
Episcopalians.....	875	75,500	5,700	80,000
Methodists, white and colored	5,930	1,440,000	95,000	965,000
Baptists, white and colored...	13,100	2,350,000	143,200	1,670,000
Other evangelical denominations.....	3,150	570,500	49,000	480,200
	25,385	4,786,000	319,700	3,019,200

Take these figures for what they are worth. They are not absolutely, but approximately correct. As a fact, they fall below rather than exceed the truth, for there is much unreported Christian work among southern people. This exhibit indicates an actual Christian force of nearly 5,000,000 church members, 25,000 ministers, 319,700 Sunday-

school teachers, and 3,000,000 of Sunday-school scholars. As to this vast array of church members, I cannot become responsible for the safe delivery of every one of them at the gates of the New Jerusalem. But it may be justly said that, in point of devoutness and right living, they will compare fairly with professed Christians in other portions of the world. This statement reminds us that a vast proportion of our people are unsaved, and yet it affords us ample ground for profound gratitude and hope. It ought to be added that never before were the Christian people of the South so well organized, so aggressive, or so hopeful as they now are. Year by year we are having rich acquisitions to our ranks, and the outlook for yet greater conquests is most inspiring.

It is not easy to make an inventory of our Christian stock. Even the more material elements of spiritual power are not easy to define; but there are facts in the religious situation of the South which are suggestive of present strength and future progress.

1. *First of all, we have a strong and far-reaching Christian sentiment in the South.* It is historic, hereditary and deep-rooted. It pervades almost every grade and rank of our social system. Our people believe in the Bible, and stand by the old gospel. As a rule the Sabbath is respected, though the railroads and the saloons are seriously invading its sanctity: the Christian minister is almost universally honored, and the bulk of our population attend public worship. We have very few divorces in the South; this not so much on account of good legislation, as through the influence of a dominant religious sentiment; and if I may speak for Virginia, the most of our divorces result from the marriage of minors, who escape from the restraints of their parents, elude the Virginia laws, cross the Potomac, enter our national capital and are married under the shield of the United States

government. It may be needful to remind you that we have in the South, a singularly homogeneous population. Except in the newer states beyond the Mississippi, and a thinly scattered foreign element everywhere, we have really but two great classes of population—Anglo-Saxons and the negroes. As for the whites, they are the original stock—descendants of the old English settlers, and long identified with the history of the country. They are of those who in the past fought the battle of religious liberty, and have been enjoying it ever since. They have been brought up in the faith of their fathers, and show no serious symptoms of revolt from it. If strangers have come among us, they have been for the most part assimilated and absorbed into our social and religious systems.

What I have said of the white people, can be said with almost equal justice of the negroes. They are a Christianized race. I speak not as a sentimentalist or enthusiast, and do not mean to hold up this race as the highest type of spiritual life. They retain some marks of their servility, and some older traces of their superstition, and are behind in the moral aspects of their religious lives. But admitting this, it is pleasant to testify that they are a religious, in a good degree an evangelically religious, people.

They believe in God, and in Jesus Christ his Son ; in the Bible, in the fullness and finality of its authority ; in repentance and regeneration ; in Christian organization, and rigid standards of Church discipline, and are extraordinary church builders. Slavery had its evils—grievous and many. What these were no one could possibly know so well as the more thoughtful and conscientious people of the South ; and if I know the southern people, as I believe that I do, I can assure you that there are none who rejoice more cordially over the abolition of slavery than they do. For that marvelous work which Christian phi-

lanthropy has done for the uplifting of the emancipated race, the whole earth ought to be grateful. At the same time there is one fact which ought never to be forgotten, and that is that the Christianization of the negro came before his personal and political freedom. He was converted under the ministry of his master. He grew up in a Christian home, sat in the same house and under the same ministry with the whites, was a member of the same church, sang the same Christian melodies, and rejoiced in the same good hope of eternal life through Jesus Christ.

That there have been and still are sharp differences and antagonisms between the two races, is not wonderful. These will probably continue until the saloon-keeper and the demagogue shall have become food for worms, and Christian statesmen become leaders of the people. But despite these divergencies and hostilities, which are far greater in the report than in the fact, it is much to say that the two races are bound together in the strong bonds of a common religious faith. They are one in Christ Jesus. This gives us an immense vantage-ground. A common Christian sentiment pervades our duplex social organism, and binds labor and capital into a real unity. We may squabble about politics and have occasional tilts over the social problems, but both races believe in Christ, and, all things considered, are living together in remarkable harmony and peace.

This widely prevalent religious sentiment, this settled presumption in favor of the gospel, is one of our towers of strength. An avowed infidel is a rare spectacle with us, and a noisy, blatant atheist upon a southern platform championing his hatred of the Bible, would startle our people about as much as a roaring anarchist brandishing his dynamite bombs in the public street. Not that all are Christians. Alas! far from it. There be many who refuse

to obey Christ and wantonly sell themselves to Satan, but they do not do so on the ground that they disbelieve in the divine authority of the Bible. Nor is there any disposition to foster or pet those modern forms of infidelity which flourish under Christian names. Recently in two of our leading Christian denominations, men of imperial genius and magnificent learning have undertaken to recast, or to cast out our fundamental theological doctrines, but only with the result that they were sternly invited to walk out and away with their sounding brass and tinkling cymbals.

In this sober and conservative religious conviction we have a precious inheritance. It is a citadel of strength, protective, purifying and transforming.

2. *In the second place, we have in the South, in its unimpaired strength and sanctity, the Christian home.* The lordly palaces of the old South are gone. Their turrets have crumbled ; their gates are shattered ; their inclosures are down ; their oaks and cedars are dead ; and the voice of luxurious revelry is hushed within their walls. The southern home of to-day is a plainer affair. It is a modest house with unshowy furniture, and without its liveried servants or gleaming equipages. Not that we have not yet wealth, comfort and beauty in many of our southern homes : but the old aristocratic mansions which formerly crowned the hills of the South have departed, and in their stead have sprung up new homes—homes that are the fruit of honest toil—homes for the common people, and even homes for the negroes, for thousands of them are becoming freeholders. It is a matter of congratulation that our homes are so many, so well ordered and so permanent ; and most of all are we thankful that so many of them are Christian homes. In point of magnificence and luxury they are behind, but they have at least their Bibles, their altars, their devout fathers and mothers, their Christian songs, and their happy social evenings.

It is beneath the roofs of these Bethany homes that our Saviour comes to bless us in our humble struggle to train our children for him. It is from out their gates that we are sending our sons and daughters, with the love of God in their hearts, and with the name of Christ on their lips. That some of them are wrecked on the stormy seas of life, is sadly true, but even they at last turn their dying eyes to the God of their fathers and mothers. Our young people are for the most part church members, and not only stand in the liberty of Christ, but are going forth in their trained strength to be the friends of truth and righteousness. It is in the purity and devoutness of our homes that we feel that much of our strength lies. It is from that source emanate the influences which purify society, refine our civilization, and add stability to our government.

3. We are fortunate also in having our institutions of learning under the most positive Christian influence.

To this statement there may be some exceptions, which are the creatures and beneficiaries of the state. But even these cannot escape from that pervasive Christian sentiment already mentioned ; and, besides, they have in them Christian teachers, and always a body of godly, faithful students, well organized for the Master's work.

Our colleges are denominational. They are the outgrowth of Christian enterprise and liberality ; they are in the hands of public-spirited and God-fearing trustees ; they are manned by devout and exemplary teachers ; they are filled with youths, three-fourths of whom are Christians, and their courses of study are dictated by a distinct Christian sentiment. You know that our colleges have known great adversities. Many of them lost their buildings, endowments and equipments, and they have been compelled to do their work under the gravest disabilities. Our academic and collegiate teachers have been ill-paid

and sorely strained; but, animated by their unfailing faith in Christian education, they have toiled nobly on. Parents have made vast sacrifices to educate their sons and daughters, and these young people have willingly submitted to scanty rations and threadbare outfits, that they might equip themselves for usefulness. These hardships have had their compensations. We have reared a sturdy and stalwart race. There has been no need that we should legislate religion into our colleges, for the bulk of our young men were godly, and too hard at work, and too eager to learn, to be unmanageable. Happily we have had enough religion in our colleges to take care of itself.

In the matter of popular and technical education we are far behind. But we are doing much for the broad academic education of our sons and daughters. As already said, the major part of our college-trained youths are Christians, and we look to them to become mighty auxiliaries in the preservation of our government and in the Christianization of our people. This seems to be the time for putting on exhibition our jewels. The South has few millionaires, few diamonds and few rich corporations. But she can modestly point to her thousands of educated girls and boys, and say with maternal pride, "*These are my jewels.*"

4. *Let me pause for a moment to emphasize another cheering fact in the religious situation of the South.* The president of one of our leading theological seminaries has recently uttered the opinion that there was never before such a wide-spread desire on the part of our young men to enter the Christian ministry as is now manifested. This is true beyond question. But not so true in our larger cities, where the base commercial spirit so completely possesses the popular mind, that it even whips the boys out of their primary schools and sends them forth as money-makers. But in the South the larger proportion of

the population is in the country. They are rustic, and are not so easy mannered as the dwellers in the cities, but they read and think and pray more, and many of our most richly endowed youths are coming into the gospel ministry. Our academies, colleges and seminaries are filled with these ministerial candidates, and in some cases the number is no greater simply because of the limited means for aiding them in their education. We are far richer in men than in money; but let the Lord be praised that our money is increasing, and much of it is coming into the hands of Christian men who are learning to use it for Christian purposes.

After all, the most vital and magnetic resource for converting the world is the living preacher. He is the divinely selected organ for communicating the heavenly message, and for riveting it upon the human soul. In the ministers which the South is sending forth, we feel that we are making our best contributions for the salvation of our country.

5. *Finally, let me say that there is a growing spirit of evangelical unity among the several Christian denominations of the South.* I am not here to preach the funeral of denominationalism, nor to foreshadow any speedy amalgamation of the religious sects of the South. That is a great problem—so complicated, delicate and difficult, that we are not meddling with it, and do not wish to be meddled with on that subject. But several things can be said with all confidence. First, we have, in a large measure recovered from that irritating and vituperative spirit of controversy which formerly marred our peace and divided our forces. We have learned that charity is intended not so much for those who agree with us, as for those who are separated from us by sincere and cherished convictions. Next, we have discovered that there is no inconsistency between clinging loyally to our own convictions and at the same time cordially co-operating with our

Christian brethren in common work for the Master. Quietly and gradually we are clearing the brush and briers from the common ground, so that we can come more closely together. Already we are looking into each other's faces, touching elbows in kindred work, and learning to keep step to the music of each other's bands.

Why there are so many divisions in the army of Christ, is a question which, though answered a thousand times, remains unanswered still. I suppose that every man in this great assemblage, with one single exception, feels fully prepared to explain the mystery, and I would gladly pause and hear these explanations. The exception is myself. If my salvation depended upon it, I could not tell why so many lines have been drawn across the external kingdom of our Lord. But one thing is significant. When these divergent sects join forces in battling for the salvation of men, the world always wakes up. There is a peculiar spiritual power in co-operative Christian work, and that power we are beginning to recognize in the South as one of our resources.

And now you have it. In actual material we have largely over 4,500,000 church members, and 3,500,000 persons in our Bible schools. To this add a rich Christian sentiment; thousands upon thousands of godly homes; well-devised educational movements under gospel influences; many young men entering the ministry; and a spirit of fraternity and helpfulness among Christians of every worthy name.

And this is our stock-in-trade. It seems not much—indeed, very little when put in contrast with the thickening perils and crying wants of our country. Even if we add it to the yet richer streams of Christian influence, which have their rise in other portions of our republic, we still feel that we are as Gideon with his three hundred on the hill-top, while the valley of Jezreel was crowded with

the Midianites. What can we do? Can we meet him that comes with the majesty of his numbers and the fury of his assault?

Strange picture that, on the northern shores of the Galilean lake. Even the patient Jesus is worn out, and for once has cut the crowd and taken to the desert. Too happy indeed are the disciples to follow him into his hiding-place and have him to themselves. Is it to themselves? Here they come—thousands upon thousands—swarming, unbidden, unwelcomed and intruding. The little church views them with disfavor, and makes no prayer for them, except that they be sent away. Feed them! There are no resources—nothing but five loaves and two small fishes. But hark! Hear the compassionate Saviour speak: "Make the men sit down upon the ground." And then above the meager supplies he lifts his eyes, asks the blessing, the multitude is fed, and the resources are multiplied for future uses.

Behold another shore! Thronged with millions—millions of new-comers—rough, ravenous and hostile. They threaten the peace of our Zion; they imperil our liberties and privileges; they crowd and jostle us out of our rights. What shall we do? Bind them with legislative restraints? Load them with political proscription? Refill the ships and send them away? Put up the bars and keep them back? Ah, I think I hear that same voice, "Bring them to me, make them sit down, and give them to eat." Bring out the loaves and the fishes, and let the almighty Saviour breathe his blessing upon them. He can transform and multiply our resources, so that we shall have not only enough for America, but our baskets shall be filled with supplies for all the nations of the earth.

INDIVIDUAL RESPONSIBILITY GROWING OUT OF OUR PERILS AND OPPORTUNITIES.

BY REV. A. J. GORDON, D. D., OF BOSTON.

John Foster used to say, "Power to its last particle is duty." It is a faithful saying and worthy of all consideration. Without ability there can be no responsibility, as without a substance there can be no shadow. And even with the substance there can be no shadow except there be sunlight to cast it; and with ability there can be no clear sense of responsibility except we stand in "the light of the knowledge of the glory of God." Therefore what we need is not a revival of ethics, as some are saying, but a revival of vital piety. For men will not recognize their stewardship to Christ until they recognize Christ's lordship over them, and it is written in Scripture that "no man can say that Jesus is Lord but by the Holy Ghost."

Now we are accustomed to say that responsibility is measured by opportunity. That is certainly one of its measures. But there are two factors necessary to constitute an opportunity, viz., the ability and the occasion. There may be the ability without the occasion, or there may be the occasion without the ability; in either case we have but half an opportunity, which cannot evoke any very great responsibility. But where both are present in

large degree—ability and occasion—the upper and nether millstones of accountability have come together, and woe be to the Christian who gets between them. For if now corn is not ground into bread for a suffering world, the owner of the corn will be ground; if he does not give his substance he shall be in peril of losing his soul. It is estimated that *eight billions of dollars* are treasured up in the hands of Protestant Christians to-day in the United States, a sum so great that it staggers our mathematics to compute it. That is one single element of our ability. Into our doors the untaught and unregenerated populations of the Old World are pouring by the hundreds of thousands every year, while through our doors we can look out upon every nation of the globe as a field ripe for missionary harvest. Here is our occasion. It is enough to startle one into alarm, to think of the stupendous obligation created by the conjunction of these two elements.

But I think that another measure of our responsibility is *the present day perils;* for those perils have their remedy in the eternal provision of the gospel which we carry in the New Testament.

Have you ever noticed how largely in the beginning the truths of the gospel took their shape and expression from prevailing errors and objections? As in minting the coin the gold is driven into all the ruts and cavities of the die, so in uttering the gospel Christ matched and molded it to the errors and objections and unbeliefs of his age. Therefore the gospel will ever be found to be adapted to meet prevailing errors, since it was originally shaped to those errors. Thus also with Christianity as a whole—it was run in the matrix of human sins; it was shaped to the needs and yearnings of the human race. Therefore I know the gospel is divine because it is so wondrously human; because it fits into all the turns and folds of

man's need. Christianity does not answer the woes and sorrows and yearnings of our race, therefore, with harsh negations, but with gracious affirmations. She gives what our restless humanity demands, only in a higher and better form than they dream of.

I. If we look at the great laboring class of society, we hear from some of its representatives the impatient murmurings of *Communism.*

I know of no answer to such murmurings which is at once so subduing and so potent as the divine communism which is presented in the New Testament. I open the first chapter of the church's history and I read this remarkable statement concerning the primitive Christians: "*And all that believed were together, and had all things common, and sold their possessions and goods and parted them to all as every man had need.*" "*Neither said any of them that aught of the things which he possessed was his own.*" (Acts ii. 44, 45.) At once I hear the current comment on this text—that it represents only a provisional and temporary condition of things, and that it was not intended for a permanent model. Yes ! That is the way we are apt to look upon ideals which are too high for our faith or too hard for our selfishness. It is the exegesis of covetousness and self-interest that has largely fixed this interpretation upon this text. As a matter of fact there is not the slightest intimation anywhere that this feature of the primitive church was intended to be transitory. And in a time when it is necessary for us to call out our reserves, I am profoundly grateful for this lofty and divinely appointed example of Christian communism. Of course in translating this example into practical experience we must take into account all the modifying texts such as "*If any will not work, neither shall he eat,*" which excommunicates from our community all the idle and shiftless; and "*If any man provide not for his own, especially for those of his*

own house, he has denied the faith and is worse than an infidel," which enjoins upon us the duty of making decent provision for the family. And what we shall find as the resultant is this: that the church according to its primitive ideal is the one institution in which every man's wealth is under mortgage to every man's want, every man's success to every man's service; so that no laborer in any part of the field should lack the means for prosecuting his work so long as any fellow-disciple in any other part of the field has ability to supply his lack. This I believe is the divine communism on which the church was founded, and by which it was intended to be perpetuated. And if we could present this fresh, unsullied ideal in active operation, to the discontented working classes to-day, it would be the most powerful answer possible to their bitter complaint of the selfishness and unsympathy of men.

A thoughtful senator, speaking from wide experience, recently said: "So long as it is possible for a single man to hold a hundred million dollars of property, and to wield the vast power which such wealth puts into his hands, so long will there be discontent among the laboring classes—a discontent which will inevitably find expression in the doctrines of communism and anarchy." This is certainly no extravagant statement. Two centuries ago quaint Thomas Fuller said: "If any suppose that society can be peaceful while one half is prospered and the other half pinched, let him try whether he can laugh with one side of his face while he weeps with the other." I am not concerning myself now, however, with those outside the church, but those within.

As surely as darkness follows sunset will the alienation of the masses follow sanctimonious selfishness in the church. If a Christian's motto is, "Look out for number one," then let him look out for estrangement and cold-

ness on the part of number two. The church millionaire stands at exact antipodes to the church millennial, and in proportion as the former flourishes, the latter will be hopelessly deferred. It is not an orthodox creed which repels the masses, but an orthodox greed. Let a Christian man stand forth conspicuously in any community, as honest as the law of Moses, and yet, let it be seen that he is building up an immense fortune by grinding the faces of the poor, and compelling them to turn the grindstone for him while he does it, and he will wean a whole generation from the gospel. The reckless "I don't care for the church," which is coming up in ever-loudening chorus from the poorer classes, is but the echo of the stolid and selfish "I do care for myself and my own, that we may live luxuriously and fare sumptuously," which is the undeniable expression of so many Christian lives. We have no power to prevent men of the world from heaping up colossal fortunes if they wish to do so. But our gospel plainly forbids *Christians* to do it. "*Lay not up for yourselves treasures on earth*," said Jesus to his disciples for all time—a text which it requires no very skillful exegesis to explain; but which it would require a very ingenious exegesis to explain away. It is the violation of this plain command on the part of multitudes of Christians which constitutes one of the greatest perils of the American church to-day.

God is very emphatic in condemning this sin, saying, "Ye have robbed me in tithes and offerings, even this whole nation." And this theft cannot be condoned by a *post mortem* restitution. God has assessed tithes upon the living, not legacies upon the dead, and if wealthy Christians insist that their dues to God shall be paid from the skeleton fingers of a corpse instead of from the living fingers of a man, they rob their giving of its greatest value.

I wonder not that President Wayland used to condemn strongly what is called "a long-tailed benevolence." It is the least effective form of charity, for the circulation is always feeblest at the extremities. If the Christian is to bless humanity with a warm flesh-and-blood sympathy, let him extend to men the help of a living hand, and not merely touch them with the cold tail of a residuary legacy.

Dr. McGlynn told the exact truth when he recently declared that the corruption of the church is traceable to these two things—Roman gold and Roman purple. From the days of Constantine that corruption has gone on. As fast as the church became a coffer for hoarding coveted wealth she became a coffin for enshrining a dead Christianity. And to-day the scandal of Christendom is exhibited to our gaze in a pope claiming to be the true and only vicar of Christ, living in a palace with six hundred attendants, enjoying a personal income of a million and a half dollars annually, while upon his approaching anniversary the kings of the earth are proposing to vie with each other in sending him sumptuous presents, many of which will be wrung out of the grinding poverty of their subjects. Oh, if according to the dream of devout Catholics of the Middle Ages some *Papa Angelicus* were to arise, an angel-pope who should fling out this vast and prodigal church wealth among his penniless subjects, while he himself once more took up the primitive commission and went forth without purse or scrip, what an "anti-poverty" argument would that be for men and angels to witness! I say all this not to cast gratuitous contempt on Rome, but to bring a solemn warning to America. That *eight billions of money* hoarded up in the hands of the Protestant Christians of the United States constitutes a tremendous danger. I cannot see how the church can keep hold of it and be able at the same time to take hold of the million hands of poverty and illiteracy and spiritual desti-

tution which are stretched out for help. An eminent clergyman in England has described his visit to the death-bed of a wealthy parishioner. As he knelt by his side he twice requested him to give him his hand while he prayed, which he strangely declined to do. But as soon as the death gasp was over and the blankets were turned down, the reason was apparent. It was found that both hands were holding his safe-key in their death-grip, so that he had no hand of fellowship to extend to the minister praying for his soul. Where are the Church's hands to-day, when the greatest opportunity ever brought within the reach of any generation of Christians is just within her grasp; opportunity for the salvation and shaping of a new race in a new world; and of recovering the old races in the old world from their long bondage to death? Is it possible that with the memory of Him "who though rich, for our sakes became poor," ever before us we should be found impotent to take hold of this opportunity, because we could not let go of our safe-keys?

Here is a momentous question on which both the safety of the church and her hold upon the masses largely depends. In this world as well as in the world to come there is an impassable gulf between Dives and Lazarus. If the church deliberately chooses the company of Dives, putting on purple and fine linen and faring sumptuously every day, she cannot keep with Lazarus. The attempt may be made to effect conciliation by tossing biscuits across the gulf, or investing in second-class cars called "mission churches" for those on that side who can be persuaded to ride in them. But this will not do. It is not money that is wanted so much as fellowship to bring the disaffected masses into sympathy with the church. The word *Koinonia*, community, or having in common, is a great characteristic word of the New Testament. The church is a heavenly commonwealth, in which there is a

community of life with the Head and a community of goods with the members, and a community of sympathy with the world. If only the church could once more stand forth, transfigured in its primitive ideal, it would be certain to repeat its primitive conquests. Let the ministers of our great metropolitan churches who enjoy munificent salaries begin the reform by becoming like the chief apostle, poor that they may make many rich; and let the millionaire pew-holders follow their lead by parting their goods to such as have need, and see if the growing spirit of communism would not be speedily arrested, not by the counter-irritant of ridicule, but by the emollient of Christ-like example.

2. If we look to the upper and best educated classes of society we are confronted with a wide-spread and growing *Agnosticism.* And what is Agnosticism? It is culture ending in ignorance, as the highest mountain peaks are lost in clouds. I would not deride or pour contempt on this manifestation, lest I might be guilty of what an old writer has called "beating a cripple over the head with his own crutches." A loud-mouthed and boastful infidelity may awaken our contempt, but a lame faith stretching out its hands towards the great mysteries of life and eternity deserves to be pitied rather than pelted. And so I have delighted to quote to men of this school the words of Scripture concerning our Great High Priest, "Who can have compassion on the ignorant—the *agnoouism*, the agnostics."—"Who can have compassion upon the agnostics and upon those that are out of the way."

But how shall the church meet this growing sentiment without the church?

I may surprise you when I answer that at least one way to meet it is with an humble Christian agnosticism.

Christianity is not a system of philosophy, but a revela-

tion to faith. The attempt to survey and map out its doctrines according to our logic-charts has always proved injurious. If theologians insist on being wise above what is written, the natural reaction will be that neologians will be ignorant below what is written. I am a most decided believer in a positive gospel, and concerning everything that has been revealed I consider we may be just as sure as concerning the conclusions of mathematics. But not everything which we desire to know has been revealed. The gospel exhibits a divine reserve, as well as a divine revelation; and the same voice of the great Teacher which declares concerning one realm of truth, "*To you it is given to know*," declares concerning another realm, "*It is not for you to know*."

Now while upon such questions, as that of the resurrection of the body at Christ's second coming, there is a flood of light from Scripture, upon the state and employments of the soul between death and the resurrection, hardly a ray of light has been thrown; and while the most positive information has been vouchsafed as to what God will do for the heathen who hear and believe the gospel, he has nowhere exactly informed us what will be the ground and method of his dealings with those heathen who have never heard the gospel. And yet such minute survey of this *terra incognita* of the intermediate state has been attempted; and such learned conclusions concerning this mystery of the heathen's accountability have been put forth that great religious bodies have been set in battle array, and vast missionary interests have been imperiled upon these issues. If the most learned man in the whole fraternity of theologians had long ago faced these questions with a positive and dogmatic "*I don't know*," he would have been worthy to be counted "a prophet and more than a prophet." For it is the glory of a prophet that he can handle themes and deliver messages the full

scope of which he does not presume to understand. (1 Pet. 1: 10, 11.)

Now it has been the misfortune of Christian philosophers from the beginning until now, that they have made theology "dark with excess of light." The heresies which have afflicted the church have almost without exception been invented by learned scholars; and the speculations which have blighted the faith of believers have generally been hatched and brooded in the theological schools. The great mass of plain and practical Christians have as a rule kept the faith in its purity. For they have been content to believe more than they know, and to accept more than they could understand. Reason and faith are like the two compartments of an hour-glass; when one is full the other is empty. Those who have been determined to *know* all things, revealed and unrevealed, have often thereby reduced their faith to the minimum, and in so doing they have contracted the very faculty by which we are to apprehend God.

Now, what I am urging is this: that just as sumptuous wealth in the hands of the church has always been a curse, begetting among the common people a moral and material poverty of the most abject sort; so a sumptuous learning in the schools of theology has proved a curse to the faith and piety of Christians by inducing a contrary extreme of deep religious poverty. This is exactly what agnosticism is—the spiritual pauperism which stands over against the theological and philosophical wealth with which it has been attempted to endow the gospel of Christ. Paul declares that in giving the gospel God "destroyed the wisdom of the wise." If this wisdom of the wise gets installed in our theological chairs and presides there, it will in turn destroy the gospel. It is written that, "when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." If

the wisdom of this world attempts to reverse this order, and to please men by the learnedness of preaching, it will darken and bewilder those that would believe, Here, I solemnly conceive, is one of the most serious perils to which our Protestant ministry is exposed to-day, that it shall be impoverished by excess of learning; that instead of going forth with the humble equipment of the word of God, which is "the sword of the Spirit," it shall attach the first importance to German learning and to Greek philosophy. Having enjoyed the best advantages of the schools, for which I am devoutly thankful, I am perpetually humbled to see how much better many of the unschooled lay-preachers of our time can handle the Scriptures than the mass of clergymen who have passed through the theological curriculum. I do not undervalue the seminary in saying this, but beg that we should consider the point at which it is most conspicuously failing. I would wish, for one, that no more chairs might be endowed in our theological institutions for teaching the relations of Christianity to science; that those courses in polemics which stuff men's heads full of the history of all the heresies which have afflicted the church from the beginning, might be shortened more and more; and the time thus saved be given to the one thing of studying the Bible and practicing with the "Sword of the Spirit."

Magnificent, and far surpassing all that has gone before, is the electric light; but the shadow which it casts is the darkest and densest that ever yet fell upon the earth. And I believe that in New England, where the light of philosophic Christianity has been the most brilliant, and the intellectual lenses and reflectors for its diffusion the most clear and polished, the shadows of agnosticism and atheism fall most darkly.

Oh that our teachers of theology were content to know less, that they might know more; that they were less

endued with the spirit of modern thought and more deeply baptized by that Spirit that has been sent to us "that we might know the things that are freely given to us of God."

The acute and eloquent Robert Hall set it forth as the sum of his experience, that power in the pulpit depends neither on "refinement of thought nor subtlety of reason." And then he added, "You have only to draw your instructions immediately from the Bible, imbibe deeply the mind of Christ, and let his doctrine inspire your heart, *and your situation in comparison with other speakers will resemble the Angel of the Apocalypse who was seen standing in the sun.*"

3. If we look now to the lower and criminal classes, we are confronted with that most perilous of social perils, *strong drink.* The loudest appeal that comes from its victims is the cry for protection. Not permission for this pestilence to walk in darkness and this destruction to waste at noonday, but prohibition is the most earnest plea. The recent instance of a gentleman who is the subject of an uncontrollable periodic appetite advertising in the papers that he would prosecute to the extent of the law any one who should sell him strong drink, is a typical case. Not only the drunkards' wives and children, but the drunkards themselves by thousands in their lucid moments, cry out for protection against the liquid fiend. And looking at it simply as citizens, it would seem clear that they should have what they ask, if Mr. Gladstone's maxim is true, that it is the duty of the government to make it as easy as possible for its subjects to do right, and as difficult as possible for them to do wrong.

But I am speaking for the church now. And I am free to say that unless she is deliberately ready to make "a covenant with death and an agreement with hell," her voice ought to be unanimous for the prohibition of the

manufacture and sale of strong drink. If that were her voice, government and legislators and congressmen would not be long in hearing of it and acting accordingly. It should be enough for the Christian that his Bible says, "*Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken.*" For when God says "Woe," no government has a right to say "Weal." If, then, we are so far gone in apostasy that nation and state and city are found playing the *rôle* of Tetzel, and peddling indulgences to these man-slayers and home-destroyers, whether under the name of high license or low license, it is certainly time for Luther to be heard from in every Christian pulpit throughout the land. To me it is as clear as day what the voice of the church ought to be on this question, unless she is ready to be left behind in working righteousness, to be out-moraled by the moralists and out-humanized by the humanitarians!

I tremble to think what a half-century more of legalized license of the liquor traffic will do for our country if it shall be permitted. And my apprehension is not merely in regard to the ruin and havoc it will bring to the drunkards' homes; but especially concerning its effects upon sober Christians, in debauching their consciences and confusing their ethics. When I tell you that there are cities in Germany where prostitution is not only licensed, but made so respectable that the candidates for the harlot's profession are required to bring a certificate that they have been confirmed in the Established Church before their permit can be granted, you can see what the principle of license leads to. If we have not reached this depth of shame in our country, we are on the way to it, when ministers of Christ are found riding in Tetzel's indulgence wagon and lending their sanction to the auctioning off of licenses to the rum-sellers—"high licenses" it may be—which are as respectable as the confirmation certificates

just referred to, but which lead just as surely to the lowest hell.

I know, of course, the defense which is made of such permission: "Men will sell strong drink, therefore regulate the traffic." Nowhere in Christendom is the church called to lend a hand in regulating wrong-doing. It is for Christians to resist evil to their utmost; if then the wrong goes on, let it go branded with the trade-mark of the devil, and not legalized by the revenue stamp of the state. Neither is there any argument for the Christian in the reiterated statement that law must not be in advance of public sentiment; and that until the people are ready to enforce prohibition the evil must have legalized permission. For does not our Scripture make it clear that law is the standard of right, even though it may not at once establish the right; that "by the law is the knowledge of sin," even when it is not the immediate destruction of sin?

A great theologian has declared in memorable words that "of law no less can be acknowledged than that her seat is the bosom of God." Alas for the ethics of the Christian church, when she assents to the proposition that law has its seat in the bosom of the people! Which means, being interpreted, that Mt. Sinai must test the public sentiment of the worshippers of the golden calf on the plains below, before she presumes to put into the decalogue the prohibition, "Thou shalt not make unto thee any graven image." Here is a kind of Antinomianism at which the church may well be alarmed, the theory which makes law the thermometer of public opinion, rising or falling in its enactments with the changing temperature of the times, instead of making it the theometer—if I may coin a word—the God-measure which shall indicate to the people the eternal and unchangeable standard of divine righteousness. The first question in regard to law

is not, "What can be enforced?" but, "What is right?" The Scriptures clearly pronounce drunkard-making and robbery and prostitution to be sins. In trying to resist these evils, we may find out "what the law cannot do in that it is weak through the flesh." But if a prohibitory statute is not able to stop these things, it can make criminals of those who practice them, and this is of immense importance for enabling the innocent and uninstructed to "discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Then let the church make answer to the needs and perils of society, according to her own high principles. Let her exhibit her primitive ideal of having in common, to those who are clamoring for a community of goods. Let her present her own doctrine of believing without knowing to those who have been blinded by overmuch light, and let her hold up God's "Thou shalt not" to those who need the restraints of law to help them to do good when evil is present with them.

After Dr. Gordon's address, President Gates, of Rutger's College, led the Conference in prayer.

Mr. Dodge, President of the Alliance: "We are now going to have a series of short addresses directly to the point of our evening's work. I hope all our friends here will remember how easy it is to awaken in one's own heart a glow of sentiment that comes from the enthusiasm of numbers, and from the earnest pleadings of those who talk to us. That false sentiment we do not want to-night. We want to have the truth come home to us with a practical force that shall influence our wills. God has something practical for each one of us to do for our brethren who are suffering and dying about us. I will call first on Rev. Dr. Van Dyke, of New York.

REV. H. J. VAN DYKE, D. D.

When that fiery cross which was the symbol of warfare in ancient Scotland appeared shining upon the brow of some distant hill, beneath the gloom of night, the question was, not who would admire and applaud that flaming signal, but who would first answer its summons, and spring forth to snatch the torch from the hand of its bearer and carry it on its mission.

The question to-night is not, who has heard and admired these words which have been spoken to us here, but who will answer to the call, "The Son of God goes forth to war. Who follows in his train?" Who springs to take the cross, at cost of personal sacrifice, at cost of pain, of suffering, of reproach, or whatever it may be; at cost of long, weary, distasteful, monotonous labor? Who springs to take the cross of the warfare of Christ and carry it forth, that its call may be answered, not only here, but with a clarion voice in every corner of our land? I tell you, Christian friends, the practical purposes of this Alliance are not in danger from outward opposition, but they are in danger from fat, supine, inert, comfortable indifference.

I would illustrate. We have had a good deal of talk here about the political dangers of our country. I live in a village called New York. [Laughter.] They have a street there called Fifth Avenue, supposed to run through the center of the country. How many people do you suppose voted at the last election, on Fifth Avenue, between 40th and 68th streets—a distance of a mile and a half? Just twenty-eight! The peril of our citizenship is in the men who do not care enough for their country to vote.

The peril of the church is in Christians who do not care enough for Christ to work for him.

Now, what do we want from this Conference? We want what the child in the Sunday-school said was wanted from the speaker who got up very late. The speaker said "Well, children, what shall I say to you?" A little boy, away back, said "Say 'Amen.'" What we want from this Conference is an "Amen." But there are two kinds of Amens. There is the "Amen" of a departing congregation, and there is the "Amen" that is like the tramp of an advancing army coming forward to battle. That is the kind of Amen we want from this gathering. That can be given by every church.

We believe here, as has been so well said to-day, that all churches are equal. All churches *are* equal. No, I am wrong. There is one church that does not stand on the same basis as the others. You may go into the High Church if you like, you may go into the Free Church if you like, you may go into the Low Church if you like, you may go into the Broad Church if you like, but I beg you, for your own soul's sake, and for Christ's sake, do not go into the *Hard* Church.

The Hard Church is the church which reduces theology to an arithmetical calculation, and makes religion a matter of personal salvation, whereas religion is a matter of doing the will of the Lord Jesus Christ. I see that Hard Church floating on the sea of human life, dark, gloomy, repellant, and into it I see the Elder Brother of the parable clambering to save his life. He goes in and shuts the door behind him, and that little ark floats out over the waters. No joyous song comes from those windows. There are no enterprises of rescue; there is no hand stretched forth to save the perishing; and unlovely it floats among the other ships that crowd the sea. I see them drawing nearer the heavenly shore, and as every

ship comes in, I see the throng of angels rush down to welcome it with shouts and joyous songs. Some come in with cordage rent, sails torn, masts shattered, and the vessel almost dismantled. To those most crowded with wretched passengers, who have suffered most from the fury of the storm, the welcome is most joyous. Now, at last, the Hard Church comes into port, but the angels that come to welcome her are silent. There are no songs upon their lips. Slowly they drag her on the shore, and the doors are opened, and those amazed travelers step forth. They are saved, but saved alone. Saved, but saved without the sweetest joy of heaven. They have found a place, but, oh ! it is the lowest place, on the outskirts of the throng, far from the King in his beauty. There those elder brothers, who cared only to save their own souls, at last learn the lesson which Christ would have taught them here on earth if they had heard him—that he that loveth, dwelleth in God and God in him.

Mr. DODGE : I am going to ask a dear friend of a great many in this room to say a few words to us. God, in his wonderful providence, took away from him, years ago, the sight of his earthly eyes, only that his heart and brain might work the sweeter and stronger and more constantly for his fellow-men. He has been an inspiration and help to me, as I know he has been to a great many, and I am sure he will say a word that will be of great value to us. I am going to ask Mr. Thane Miller, of Cincinnati, to occupy a few minutes.

MR. H. THANE MILLER.

May I ask that you simply applaud in your hearts, because I want to ask every man and woman in this large audience, with the President's permission, to unite in a

prayer of song, just as softly as you can sing it. Let every one sing, from the heart, this prayer and mean it :

"Nearer, my God, to thee,
Nearer to thee."

Can you sing these next lines?

"E'en though it be a cross
That raiseth me.
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee."

The verse having been sung, Mr. Miller continued :

Amen. Even so may it be. Do you know, dearly beloved, that Jesus, the Master of assemblies, is here in deed and in truth, at this very moment? Do the eyes of your spirits see Jesus? Do you feel His presence? Do you recognize His touch, beloved? Do you hear Him say to you, as you are sitting for a few last moments upon this mount of privilege, "Go ye into all the world and preach the gospel?" That is the commission that every clergyman in this house, every layman, every soul here, should hear Jesus giving at this moment. And are we prepared for it? Are these things so, that we have heard in these few days, as to the perils in the church and the perils outside the church? Dear friends, are the remedies we have heard suggested, true remedies? I tell you, my mind has been almost paralyzed as I have thought of these things from the world's standpoint, but it has been a perfect calm when I have thought of them from God's standpoint. For he is able to cure all these diseases, if you and I are willing to be personally consecrated to Him. The wealth will pour out ; the talent will come to the rescue of the ministers and others, to help them. Everything needed is in God's possession. It is simply that you and I are not consecrated. Are we willing for the consecration to-night?

Dear friends, I do not know where we can find any remedy in any book, in any paper, in any address, equal to the remedy that Jesus Christ proposes. It is simply that we should give ourselves, body, soul and spirit to Him, utterly, to command us. When we do that, His work will prosper in our hearts and in our communities.

REV. C. A. DICKEY, D. D.

MR. CHAIRMAN : I can very truly say that nothing but the duty that you pressed upon me would have allowed me to give consent to break the silence of such a meeting as this. For it does seem to me that, after all that has been said, it has come to the time when the voice is very distinct to be still, and to know that the Lord Himself is God. It is very difficult to bring into the utterance of a few sentences, any words that are human that can do the work expected to be done in these few remaining moments of this last interesting meeting. And yet, I know that the heart of the chairman of this meeting is so deeply impressed and bowed down with a desire that this meeting shall not break up until our hearts have been broken up in the resolve and determination, by the grace of God, and by the help of his promised Spirit, to make the influence of these three days a power, felt outside of the meeting that has been thrilled from hour to hour with these impressive words and with these most impressive themes. And yet we all respond to the words that he himself has uttered more than once in the meeting—that unless God will give us, somehow, the grace and the spirit to make this a consecration meeting, all the other meetings have been held in vain ; all the other themes have been discussed in vain ; all else that has been done within these walls will be powerless unless God will give us, in answer

to our prayers and united desires at this moment, his Spirit.

Ever since he asked me to speak a single word, I have been able to think of but one text in the word of God and that I have always carried, as a minister of the gospel, for these twenty-five years as a plea to sinners. But it seems to me that God's Spirit has put a new interpretation upon it, and I thought he bade me carry it as a word to saints to-night. And my one word from the Word of God to you, my friends, is "Quench not, *quench not*, QUENCH NOT the Spirit of God that is so manifestly in this meeting." But it is a thought enough to distract us; it is a thought that should surely distress us; it is a thought that ought to drive us to our knees—the thought that it is possible that we should be those who would quench the spirit of this sacred conclave that has been held, and this Council that is convened for Christ.

I do not fear the world. It has not power to quench the Spirit of God. I do not fear all these evils and perils that have been brought to our attention. They have not power to quench the Spirit of God; but it seems to me that God, in His word, clearly indicates that we by our indifference can quench it; that we, by unbelief can quench it; that we, by unfaithfulness, can quench it. My prayer with you all is that God will give us the grace not to quench the Spirit of God by any indifference or by any unfaithfulness. Let us remember, my hearers, that the Israelites came once to the very brink of the last river that separated them from the promised land, and went back in defeat and despair, because of unbelief. Let us remember that they came until they saw the very mountain-tops of the promised land, and went back because of unbelief. Let us try to realize the awful fact, to-night, that it is possible for us, with power enough, to take the world for Christ, for I believe that a quickened church

can, to-day, conquer the world; and if we can only be quickened here, as we go home to the many towns, neighborhoods and cities that we represent; if the fire can be taken off this altar that has been kindled with such beauty and fervor and power; if you and I can light our own torches at this altar; and if we can go back with the fire of the Spirit of God that is here; if we will only accept it—then I believe that God will give that victory for which we are praying, and instead of the church being harassed and impaired in its efficiency by its own unbelief, and Christ kept back from His coming by our hardness of heart, I believe we will hear it, and hear it in all its glory and melody—the song that we are hoping to sing together, the song that will be Christ's own song of victory. God help us to repeat it. I wanted to say but one word—let us not quench the Spirit of God. [Applause.]

MR. DODGE: With God's help we can do everything. We want Him very close to us to-night; and I want to ask you all to bow your heads in a moment of silent prayer, after which the Rev. Dr. Parkhurst, of New York, will speak to us.

REV. CHARLES H. PARKHURST, D. D.

MY DEAR FRIENDS: I am not oppressed by the vastness of the audience, but I am by the terrific solemnity of the hour. I am glad we are come near to the close of these services. I went out at the close of our afternoon addresses, simply burdened, oppressed, distressed, by what had been put upon us in the way of stirring, glowing and inspiring fact. I am glad we are almost through. I have looked forward to this evening with dread. I know how tenderly close this service lies to the heart of our honored President, and to the hearts of those who are

associated with him in the management of the work of this Alliance, and it seems to me that the practical results and fruitage of these three days of work and conference together are to be determined by what transpires here this evening.

We have been immensely interested. Now, what is to be the outcome? You know how easy it is to sit in the presence of an orchestra, and to watch, for example, the flutist, if you please, and to be intensely interested in and to have your eyes tenaciously riveted upon the wonderful digital dexterity of the flutist, and all the time to suppose that your enthusiasm is the enthusiasm of an appreciative musician, yet you may have not the slightest comprehension of that which the musician is doing: you are simply interested in, delighted with, the digital dexterity of the performer; and just in the same way you and I may sit here day after day, for three days or for a week and be delighted with the intellectual acumen of those who have addressed us, or who have read papers to us, and all the time be supposing that our hearts are enlisted in the glorious work of united Christian endeavor which this Alliance represents. Yet our hearts may be as hard as flint, as cold as ice.

You know how it is possible that a tender, gracious gospel story out of the very blessed Word itself can be told to a man whose heart is hard; and the tears that roll from his eyes will be as big and as glossy as those that come from the eye of a saint, and he thinks all the time that it is the power of the gospel. Yet it is simply because nature has endowed the hard-hearted man exactly as it has the tender-hearted man—with the possibility of weeping.

Now the question that comes to us, as we come close to the end of the evening of this last great day of the feast, is, not how interested our thoughts have been; not

how we have been drawn out intellectually toward those who have spoken to us and have read carefully elaborated essays to us; not how many tears we have shed, as the tender, touching, soul-stirring truths have been presented to us; but how far has it got down into our hearts, and how much of the disposition of self-sacrifice has been wrought in us. That is the point.

These theories that have been presented to us, we believe, are true. We have enjoyed the theories. We have delighted in the idea of inter-denominational or undenominational work. But who is to do the work? No blessings can come without sacrifice. Why, the great central idea of our glorious gospel is sacrifice! The cross of Jesus Christ is the core fact of the gospel. There has nothing been wrought in the world for 6,000 years that has not been paid for. There is no such thing as gratuity. Everything has its cost-mark written in characters more or less legible. Look back through the whole later history of our world. Go back to the time of Christ, and you will observe that every result that has been wrought has been paid for. Every uplift that has been accomplished in society has been achieved by means of the shedding of blood. We sometimes think it more or less open to criticism—the singular sacrificial customs that characterized the old Hebrew people. Yet these old rites, singular and unique as they were, every one of them clustered along the straight line that binds the crucified Lord with the Lamb slain, from the foundation of the world. We cannot get away from the principle involved in the sacrifice of our Lord and Saviour Jesus Christ. If it was necessary for him to die in order that the world might be uplifted, it is necessary for you and me to expend ourselves in order that we may uplift the world.

Now, the solemn question, the great practical home-question that comes to you and me to-night is this: As I

go back to my field of work, as you go back to your field of labor, how much are you willing to sacrifice—how much are you willing to burn in order that the world may be brightened? How much are you willing to be self-impoverished in order that the world may be made richer? That is the great question. That is the practical question we have to answer to ourselves. There is no gain without cost. And, dear friends, before God and humanity, the measure of your power and of my power is according to the personal individual genius that you and I have for self-sacrifice and for martyrdom. [Applause.]

MR. DODGE: I am going to ask a layman who knows most thoroughly what practical work is—Mr. E. B. Monroe, of Connecticut—to say a few words.

MR. E. B. MONROE.

MR. CHAIRMAN AND FELLOW-CHRISTIANS: I see the topic begins with the words "Individual Responsibility." That means every one of us. You, sir, have told us that the duty, the burden, the responsibility, is upon us from the Master, that when we leave these gatherings we should go to our homes to work. Now, I could go one step further. We should go to work for our fellow-men for the glory of God; but if, as days pass by, we find nothing coming from our thought, if we find that our arms hang down, and our feet are idle, and do not run the way of the work of the Lord, then I think we have another duty—the duty to search our hearts to know the reason why. One fine spring morning, riding through the plain from the beautiful lake of Tiberius, on the way, by Cana of Galilee, to the home of our Saviour at Nazareth, I met a Bedouin armed, his gun upon his shoulder, a weapon of beauty to me, a weapon of power, as I thought. Desiring

to possess such an example of their fire-arms, I bought the gun. The ramrod test told us, as my dragoman tried it, that there was in the gun the bullet and the powder. We touched the flint, we put the powder in the pan, but with all we could do, the gun would not go off. We tried it with a match-lock and it would not go off. By and by I took it to the gun-smith, and, unscrewing at the breech, we found that an enemy of the Bedouin had rammed home a solid wad before the powder and before the ball, and the fire could not go through.

Now we have the powder and the ball. We have been told our peril here to-night ; we have been told our power. There is the spark of the Holy Spirit always ready. Why do we not do the work for which our Maker made us ? I say then, as the one word only, that when we have gone home, and when we find our work does not go on, let us search our hearts and find out what the enemy of souls has rammed down so that the spark cannot come to the powder—whether it be our selfishness, our indolence, or our fear of the face of men ; whether it be our lack of faith ; let us find it out, or else we shall be useless in the Master's service.

I believe this is the message : Individual Responsibility, the work of all of us, the work of each of us, to do what we can to meet the peril, to save our fellow-men ; and if we do not work, then we should go down upon our knees before God and search our hearts, and find out what is in the way. Let us all, as we go to our homes, ask ourselves, "Are we doing the work for which our Master placed us here?"

Mr. Dodge : We will ask our friend, Dr. King, of New York, to say a word, following his paper of yesterday—a word of inspiration and help to us, as we go back to our homes.

REV. J. M. KING, D. D.

MR. PRESIDENT: The first sessions of this conference were devoted to perils. But I have noticed in the entire progress of the discussions under other divisions of the work, and even down to this afternoon, when we were reaching the remedies, that there has been more said about perils than about everything else.

I have been asking myself the question, as I looked out into the face of this concourse to-night, "What peril?" "Why all this fuss about peril?" "What does it mean?" "Is it that multitudes of people are living in uncomfortable circumstances?" "Is it that distress comes to homes that can exist but a little time anyway, and then the distress ends?"

No, my brethren. This awful fact presses home to my soul to-night; it is the peril of loss of soul to these people that we want to reach. That is the peril. And Brother Parkhurst has told us that to remove the peril cost the shedding of the precious blood of the only-begotten Son of God.

The late President Finney said if he could have a thousand men endowed with ordinary gifts of intellect and heart, who believed with all their being that the world was lost without the shedding of blood, he could bring the world to the foot of the cross. The thought I want to impress upon my own heart and upon your hearts as you go out to-night from this wondrous Convention, is the fact that we are to carry the knowledge of salvation by blood to the perishing millions that are about us. That is the solution of the problem.

How utterly base and insignificant are the petty differ-

to possess such an example of their fire-arms, I bought the gun. The ramrod test told us, as my dragoman tried it, that there was in the gun the bullet and the powder. We touched the flint, we put the powder in the pan, but with all we could do, the gun would not go off. We tried it with a match-lock and it would not go off. By and by I took it to the gun-smith, and, unscrewing at the breech, we found that an enemy of the Bedouin had rammed home a solid wad before the powder and before the ball, and the fire could not go through.

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ences that divide us, when we stand in the presence of a dying world, to tell them how to be saved !

One night, a few years ago, in one of my pastorates in New York, there came to my home a very degraded man, who said to me, "Come, come quickly ; there is a woman dying over here that wants counsel of a priest." When I went with him, it was to one of the most degraded sections of the city, where fallen women congregate. When I reached the place, I found that couriers had been sent in different directions, and I found a Presbyterian clergyman and a Roman Catholic priest by the side of the dying woman. As I entered the room, the priest said to me, "We have been talking to her. You talk to her now." After putting a few simple, direct questions to the dying soul, I said to her, "Believe on the Lord Jesus Christ and you shall be saved." Almost in a moment there came into her face a transfigured look. But in the hour and article of death, which came in about thirty minutes from the time of my entering the room, the power of her early education asserted itself over her, and she thought she could die in safety without the last ministrations of the church of Rome. She called for extreme unction. But the priest saw that she was dying, and whatever was to be done, had to be done quickly, He said to her, "Do you believe that the blood of Jesus Christ saves you ?" "Oh, yes," she said, "I believe it." "Then," said he, "never mind about extreme unction. When you get up to the gates of glory and meet Peter, and he asks you what is your title of admission, look him in the face and say, 'The blood of Jesus Christ cleanseth me from all sin.' He will understand it, and he will let you in."

In a home of extreme poverty that I am accustomed to visit, lies a blind hunchback. She does not seem to be able to do much for the uplifting of a fallen race, but she writes a little poetry once in a while, and she once put a

piece in my hand which, when I got in the horse-car, I read. You may call it very poor poetry, but I call it very good gospel, and if we can carry it in our hearts and into our lives, as the benison of this last hour of the Conference, touched by the Spirit of God, hell will wail and heaven rejoice.

Hunchback as she was, she felt that she must be doing something for the Lord. [Applause.] What is the claim of God on me, therefore, who have at least decent physical and intellectual powers? The verses ran like this:

"I must be doing something for the weary and the sad,
I must give forth the love that makes my heart so glad;
For God so fills my spirit with a joy that passeth show,
I fain would do his bidding in the only way I know.
So to suffering and to sorrow I shall always give my heart,
And pray to God that every day I may some good impart,
Some little act of kindness, some simple word of cheer,
To make some drooping heart rejoice, or stay some falling tear.
And when I've crossed the river, and passed its waters o'er,
And feel that some will miss me upon the other shore,
My grateful spirit ever shall bless the Lord divine,
Who crowns the humblest efforts of a human love like mine."

[Applause.]

Mr. Dodge: If a blind hunchback can ring out such a note of cheer and gladness in work, what ought we to do? We shall now be glad to hear Rev. Dr. Bates, of Boston, for a few moments.

REV. L. B. BATES, D. D.

Mr. President: I do not know that I care about hearing another word in relation to any theory. I would like action. At the back of one of our capes, four years ago this very day, about 10 o'clock in the morning, the signal gun was heard. The captain of the life-boat sounded his

trumpet and his men rushed to the boat. Three times they pushed her out into the surf, and three times she came back. The fourth time they were successful. They rowed out in the snow-storm, but found the sea so rough that it was with great danger that they could board the wreck. There were just six men and the captain in the life-boat, and eight men holding on to the wreck. Twice the men in the life-boat rowed round the wreck. One of the men said, "Captain, what shall we do? He said, "At the next sea I shall put the boat on the wreck. Then every man of you save a man." But it was asked, "What will become of the other man—there are eight of them?" The captain replied, "God will take care of him." At the next sea he put the boat on the raft (for the wreck had become a raft), and every man pulled a man into the boat and the eighth man jumped in with them. They rowed through the breakers to the shore. They put them into the Humane House and carefully nursed them. At 4 o'clock in the afternoon a rocket went up just about on the same shoal, and the captain said, "Men, there is another wreck out there; we can't see it, but there are men perishing." The men went to work once more, took the boat down to the surf, and four times the boat came back. Then the men straightened up and said, "Captain, back of these hills are our wives and children; if we go again, to-morrow they may be widows and fatherless. "Yes," said the captain, "I understand that, but those men out there have wives and children, and if we do not go, there will be other widows and fatherless children! He sprang into his boat and they went out again and saved fifteen men and brought them on shore, and watched them through the night. The next morning, the wives and children came from back of the hills, and telegrams went all over New England announcing what these men had done; and there came back telegrams from the gov-

ernors of two of our states, sending their congratulations to those brave men for saving citizens of their states.

We have been hearing the signal gun by day, we have been seeing the rocket by night. The church is the lifeboat, and the only one that has come down from glory. She struck the rocks on Calvary, but the red blood of the Son of God floated her out on the ocean, and wherever the signal gun is heard, if a man here and a man there will respond to it, each will save his man, and in a few years we shall hear no more about the perils; the signal gun will be silent, there will be no more rockets, and but one strain—"All hail the power of Jesus' name."

MR. DODGE: Our last regular talk will be from our friend, Dr. Pierson, of Philadelphia, whom we have all learned to love during these days.

REV. ARTHUR T. PIERSON, D. D.

MR. PRESIDENT: BELOVED: This is too solemn a moment for a cheer. I have stood on supreme mounts of privilege in my life, but I calmly say, in the presence of God, that this is the supreme hour of my life. The early apostles had two supreme hours. One was on the Mount of Transfiguration, when, in beholding the glory of the Son of God, all remnants of lingering doubt as to his divinity were removed; and the other was when the flames of fire on the day of Pentecost sat on the head of each of them, and prepared them to go forth to rescue a dying world.

Beloved, we talk of opportunity, responsibility, peril. There is nothing so dangerous as light unused and knowledge unsanctified. In Retzsch's "Illustrations of Faust" is one of the most remarkable pictures I ever saw. The demons in the under world are contending for the soul

of Faust, and the angels in the upper world are watching the struggle with intensest interest, as though they would, if possible, take some part in the contest. They are plucking roses from the bushes of Paradise and raining them down on the heads of the demons, and when they touch the heads of the demons the roses turn to burning, blistering coals of fire.

Brethren, do you know that we are going down from this Mountain of Privilege, in every single instance to be either better men or worse men? We can never be what we were before. When blessings leave God's hands as roses, if they strike an ungrateful, unfaithful, disloyal and selfish heart, they will turn to burning, blistering coals of fire.

I have learned two lessons to-day as I have never had them emphasized before. One is that I cannot get nearer to my Lord without getting nearer to my brethren. And if there is anything that I sorrow for to-day, except the second thing that I am going to speak of in a moment, it is that I have not loved my brethren of all denominations of Christ's blessed church more than I have. That dear brother that spoke to us from Michigan to-day—a royal man—we lived in Detroit together for several years, and his house and my house touched almost, at the rear. I said to myself this morning, "That shall, at the very least, henceforth be my attitude with Bishop Harris, of Michigan—back to back, beating off common foes, never face to face opposing each other." [Applause.]

Brethren, in that noble life of Michael Angelo—Grimm's biography—the author says that all the influences of the day would have made Angelo and Raphael enemies; but the fact was that they both rose so high above the common level that, like mountains otherwise solitary in a landscape, they felt themselves necessary to each other in the high altitudes to which they rose. [Applause.] So I say to

you to-day, if we get up above the common level of worldly and secular things, we shall feel ourselves necessary to each other in the exalted atmosphere of a diviner life.

The other lesson that I have learned to-day, and which I pray God we may all learn, is that there is no such thing as real access and fellowship Christward that does not put away our idols. It is a humiliating thing, brethren, to make a personal confession, but these are hours that we shall never have repeated in this world. It is now more than thirteen years since God showed me that the barrenness of my ministry was owing to the worship of idols. From my boyhood, literary culture—ambition after literrary applause—had been the idol of my heart. In the secrecy of my closet God said to me, "If you will give up the idol of literary applause, and give yourself to rescuing the perishing, I will give you souls." I said, "I will do it." Within eighteen months of that time God gave me more souls brought to Christ by my simple, humble instrumentality than in eighteen years that went before.

O, brethren, brethren, brethren! Here we have been looking into the face of a glorified Christ, and looking into the face of transfigured brethren—for they have been transfigured in his glory, and we have been looking into the face of a lost world—of a coming judgment. What are we going to do about it? I tell you to-night, that, by God's help, I am going to be a new man in Christ Jesus tor the rescue of the perishing; and my supreme desire at this moment is that this Mountain of Transfiguration may pass into an upper room of Pentecostal effusion, and that before we leave this house to-night we may have the tongue of fire to go and preach the gospel to a dying world. That is my farewell message to my brethren and sisters in the Lord Jesus Christ.

O, beloved, beloved! Is it possible that we are to see

truth as we have seen it here, to see needs as we have seen them here, and to see each other as we have seen each other here, and to see a lost world as we have seen a lost world here, and not go down from this mountain to meet the woes and wants of humanity with an anointed tongue and a transfigured life? [Great applause.]

Mr. Dodge: We could never leave this house, where we have had so much of hospitality and kindness, without hearing from our dear friend, the pastor of this church, who has given so much of himself to us during the last three days—the Rev. Dr. S. M. Newman, our host and friend.

REV. S. M. NEWMAN, D. D.

Brethren: It is very evident that this is an hour of consecration. What the extent of that consecration in each individual heart may be is known only to the living God, who by his Holy Spirit searches us, each one, at this moment. As brother after brother has spoken, my mind has reverted to the scene at the river Jordan, where our Lord and Master was baptized. Coming down to the brink of the river, he was received by John the Baptist, and entered upon the moment of his consecration to his Messianic mission. The hour was the hour for which he had been waiting all the first days of that life which he had spent in the village of Nazareth. You remember the delights and the harmonies of the scene—how, when the baptism was performed, it was accompanied by those manifestations which made it, to the mind of the Lord Jesus, a moment of supreme consciousness of the destiny to which he was to come. But, as I have thought of him at that moment, I have learned to think in these later years of the next experience of his life. We read in the gospel according

to St. Matthew that after this baptism, with all its delights, had occurred, he was led up of the spirit into the wilderness to be tempted of the devil. Consecration always brings an exposure, because consecration brings new thoughts; brings, in our cases, a tumultuous experience of mental graspings, of spiritual upliftings, of endeavor after something different from what we have been. And I have thought, as I have wondered how this great congregation would go down to their homes—I have thought that possibly some of us would go down to lives in which our watchfulness would be set aside because we thought that the moment of consecration was everything, and that, by the experiences of that moment, we were protected from the dangers of the Evil One. Now, as we go back into our work, it must be remembered that temptation lies close by the side of consecration, and that, as in our Master's case, so in ours, what we need is to have such an experience of consecration as to secure the victory over the temptation which shall follow.

What are the temptations in our cases? As we go down from the Mount, it is an exposure to the old possession of notions of our own; it is an exposure to the old prejudices which come in to restrict, to thwart, to set aside, the blessed influences of these last three days. And unless we learn self-control in the presence of statements other than our own expressions of belief, unless we can hear the forms spoken which are not used by us, and believe that the men who use those words and forms are doing the Master's service with us, then we are not ready, in spite of the influence which has been cast upon us, for the work which lies at our doors. It is only through a consecration which has, in other words, a victory in it, that we are ready for service.

Mr. President, I shall have hereafter a new fondness for this platform, where I have stood so many times and under-

taken to speak the blessed words of the Lord Jesus Christ. It has borne the tread of men who have been sanctified through suffering for the work which they are doing. It has had upon it men who have come across the water to preach and do the gospel work of the Lord Jesus Christ in this great land of ours; and for their presence, of all shades of belief, Episcopalian, Moravian, Lutheran, Friend, for their presence and their words and the power of their spirit, and the influence of their countenances, and the glances of their eyes, I bless God to-night.

I cannot accept without protest the slight reference which has been made to my part in the work of hospitality, It is true I did open this church, with its, I think, comfortable association and audience room for your coming; but had it not been for my brother here—my Southern Presbyterian work-fellow; had it not been for my beloved Episcopalian lay friend, my Southern Methodist fellow-pastor and my Presbyterian co-adjutor upon the committee, I could have done nothing. So I say that in remembering me, you must remember us all. It has been our delight these last few days to put ourselves at your feet, because we knew the blessing you had to leave in our midst. It has been said in my hearing to-day that the country could not get together a more remarkable body of men than has met in this room during the last few days for nine prolonged and blessed sessions of Christian conference. I believe it. For this presence I thank you, for myself and for these brethren and for the Christian people of the city. We are your debtors. And we ask that the God of Abraham, the God of Isaac, and the God of Jacob, who never forgets the minutest detail of our lives; who never leaves out of his thoughtful and blessed attention a single concern to the lowest of his children —may preside in all your hearts, by the power of his Holy Spirit, and may show unto you by that blessed Spirit the things of the Lord Jesus Christ. The commission has been

spoken of here to-night: "Go into all the world and preach the gospel to every creature." There should be with every preacher a supreme emphasis laid upon the word "gospel" —"preach the *gospel* to every creature." The gospel is the things of Christ.

Beloved friends, may the Holy Spirit make these last moments, as they go away irresistibly—moments of victory, moments of consecration to duty, moments of resolution, not in human strength, but in divine strength; moments of transcendent appreciation that the world can be conquered only when Christians are one. May God bless this Evangelical Alliance for the United States of America, as it starts from this point for a career, the next years of its existence, which we trust will be one of increasing light and satisfaction and power to all our vast land and population.

Mr. Dodge, in closing the exercises of the Conference, said: Resolutions would be very cold as coming from us to-night, but we want, with all our hearts, those of us who are connected with the Alliance and those of us who have come from other cities and from other parts of the country, to thank our brothers here for their generous hospitality, for their Christian welcome, and for all the facilities and comforts they have given us.

We hope and know these meetings will leave a blessing here.

And now as we part let it be with a note of gladness and joy, that in these grand times of the world's history we are called to service for the Master.

In the old days, when in castle courts and in old walled cities, the leaders for the fray called to arms, not only was the shout of legions heard, but every sword was drawn from its scabbard and all flashed together in the light, and the bearers swore allegiance, and fealty to each other and their cause, and then went out to the fight.

Let us servants of so grand a Lord, go out with such a feeling.

Even in this moment of enthusiasm and deep feeling may I state just what the practical thing is we want to do?

We want not only in our hearts to rejoice that God loves us and will save us.

We want, not only to hope that others will take hold and organize great works of charity and of good: we want to know to-night what the Saviour who has redeemed us, and to whose cause we so gladly pledge ourselves—has for us to do.

We have ventured to indicate repeatedly during these meetings what seemed to us the simple and first thing for you to do.

You want to find out intelligently what your duty is. When you go home, will you study carefully what is just about you?

You who are pastors and you who are leading men in your communities, will you not meet with those who have with you a stake in the community, who have with you a love for our common country and a love for our risen Lord, and study what the needs are?

Do you know, if your experience is not different from all others, that when you find out what the needs are just by your home, when you find the sorrow and distress, the darkness and the ignorance, that you go by every day, when you find how much trouble and need for work there is, if you have a spark of love for Christ in your heart, you need nothing more?

God will give you intelligence and wisdom, and I believe that the common sense, the earnest faith and the consecration of the church of Christ will be able to meet the great emergency that is upon us. Find out what it is God wishes you to do, join with your Christian friends of all faiths in earnest work.

Then we shall always remember with joy these days of blessed instruction, help and inspiration; and this will be the beginning of a work which I hope with God's blessing, will quietly go through the whole land until every dark spot is uncovered, and until the example and teachings of Christ our Lord are the inspiration and the life of our country.

I am going to ask our friend Mr. Thane Miller, of Cincinnati, to lead us in a closing prayer, and then we shall all heartily and gladly join in singing the first and last verses of the hymn beginning "Christ for the World, we sing."

After prayer by Mr. H. Thane Miller, the benediction was pronounced by Rev. Dr. Pitzer, Secretary of the Washington Alliance, and the Conference adjourned *sine die*.

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